AN ANSVVER TO THE CALVMNIOVS LETTER AND ERroneous propositiouns of an apostat named M. Io. Hammiltoun Compoſed by M. VVILLIAM FOVLER

¶ROM. 1. 16.

¶I am not aſhamed of the Euangel of IESVS CHRIST For it is the power of God vnto Saluatioun, to euerie ane that beleueth.

¶Imprentit at Edinburgh be Robert Lekprewick dwelling at the Netherbow. 1581.

MVSEVM
BRITAN
NICVM

TO THE RICHT HONORABLE FRANCES Earle BOTHVEL, Lord HAILS, CHRYCHTOVN LIDDISDAILL &c. and grit Admiral of Scotland. M. WILLIAME FOVLER wisſheth ineres of honour & perpetuall felicitie.

IT is not without good reaſoun, nather contrair commendable example RICHT HONORABIE, that I preſume to dedicat this preſent treatiſe, being the firſt fruitis of my ingyne vnto zour Lordſchip. For this hes bene ane daylie practiſe and an old cuſtome at all tymes be thame obſeruit, quha with grit trauel & eirneſt diligence hes profited in letters: that quhenſoeuer at any tyme thay ar myndit to commit their laubours vnto licht, they do harbour them vnder the countenãce & couer thẽ vnder the autority of ſum noble perſonage. mouit thtirto be dyuers conſiderations, pairtly to procure ſum defence and protectioun to thair workis. Pairtly to purches ſum commendatioun to them ſelfis.

This being throughly weyit and dewly be me conſiderit I haue takin the boldnes through example, by the dedicatioun heirof to acknawledge zour Lordſchip as an maiſt worthie patroun of my good and Godly meanings.

And as I am encouragit ſumquhat be example, ſo I am not a lytill heirto inforcit by reſſoun. For ſeing my ſelf to be wholie addictit vnto zour Lordſhip, al ẏ then quhilk ather I am willing to accompliſch or able to performe, dois iuſtlie appertene zow. My dewtie crauis na les althoght zour commendable vertewis deſerueth mair, quhilks if I war of any habilitie to frame them ſo decently by toung, as zour Lordſchip practiſes them commendablie be work, I wald think my ſelfe contentit in my concait. Bot ſa it is, that I rather confeſſe my imbecillitie heirin by ſchamefaſt ſilence, then to impair zour Lordſchippis praiſes by ſcarcitie of words. Thairfoir leuand the rehearſel of thais vertewis quhair with zour Lordſhip is a-

adornit, to be decorit with gritter eloquence, I will not ceasse continually to meruell at thame quhilkis now I can not sufficiently commend.

My houpe mekill incressis that thir my laubours salbe mair freindly acceptit be zour Lordschip, then any wayis disdainfully misiykit. For hauing vnderstād baith be zour Lordschips letters, and be the report of vther gentle men, quhat grit remembrance zow haue dayly of me, conioynit with a singuler fauour and a maist eirnist loue: of the quhilk I haue na small assurance, I may be certen, that zour Lordschip will als courteously receaue this present (being the significatioun of my guid mind & plege of my effectionat seruice) as I offer it willingie. And so vpoun the consideratioun of my dewtie, and vpon the confidence of zour Lordschips accustomit courtesie, I haue takin the boldnes to decore this treatise with zour Lordschips noble Name. This leauing to trouble zour Lordschip any longer, I cōmit zow to God, who send zow a goodly encrease in vertew & a prosperous returne to zour countrie. From EDINBVRGH the seconnd day of IVNIE.

Zour Lordschippis maist affectionat to command.

M. WILLIAME FOVLER.

¶THE PREFACE TO THE READER.

Being compelled to leaue france, be ȳ cruel perſuit of papiſts after my arryuing to this countrey, thair did cum into my hãds an letter derected to our Miniſters, repleniſhed wt calũnies quhilk quhan thay had peruſed, thay thocht it expedient that I ſuld anſwer thairto, for that the argument of that letter did concerne my ſelfe. I not willing to deny thair requeiſt, quhom in euerie way I ſuld reuerence: and being mair cairfull to ſatiſfie thair deſire, then affrayit of vther menis reports, haue vnder takin that quhilk I haue done.

Bot that zow may vnderſtand with quhat ordour we haue procedit in this apologie. Ze ſall knaw that we haue in his calumnious letter ſum things as being maiſt falſe, ſuppreſsit with ſilẽce: vther things as hauing ſum probabilitie, bot zit na treuth we haue ſo confuted ȳ nothing remanis quhairin this Godles Apoſtat may iuſtifie him ſelfe againſt me, or falſlie alledge for farder defence. And ſeing that with his calumnious letter thair ar certen erroneous propoſitions conioynit. I haue refellit thẽ be this method. In placing firſt his propoſitioun, to the quhilk derectly I oppone a contrair plat, thairefter I do come to the probations of his propoſitions, quhilks are ather for the maiſt pairt impertinently brocht furth of the ſcripteurs, or falſly wreſtit out of the doctеurs Lykewayis I haue adducit the citation of the autorities as he hes placit them, that his errour & ignorance may the mair appeir. In end I couclude confirming my awin plat.

Now thairfor freindly Reader I beſeik zow effectеouſly that ze wald not miſcontrew my guid mening nor miſlyke my labours heirin, bot to accept them in guid pairt. I craue for my dilygence bot a freindlie acceptance of zour courteſy ze can geue me na leſſe.

I confeſs in deid ȳ an Scoller of tender zeirs, of waik diſcretiõ of raw iudgemẽt, of ſmall countenance, and litil vnderſtanding can not pyke meckill praiſe for his trauel.

Bot gud mettels ar not to be miſlykit, thocht they be takin out from

from the duſtie earth. The things quhilks I haue veill ſpokkin ar not to be reiectit althocht I want an exteriour grauite. If any for my newnes thinks worſer of me thē I was willīg to deſerue &if yair be ſum ȳ for my youth wil contem me, & zit thay not being ignorant that nemo repente ſummus extitit. Iam content (thay being abuſit ather by malice in detracting, or by lake of diſcretioun in diſcerning) to abyde thair cenſeur. Bot as manyo things cums to paſſe contrair the houp and beyond the expectatioun of man, ſo it may happin heirin againſt my feare. My aduerſar ſteared vp with enragit affectioun, & be the malicious mynds of vthers, thocht to bereaue me of my lyf, bot praſed be God the ſucceſſe was better. Through his calumnious & maiſt ſclanderous wryting, he purpoſed to haue drownit me in perpetual ignominie: Bot it hes fallin out vther ways. The mair yat his malice appeareth: my honour farder (Louit be the Lord) is aduancit. For as he that ſtraik IASON on the ſtomak thinking to ſlay him, brak his impoſtume with the ſtraik, quhairby he recouered his helth: euin ſa it hes hapnit with my aduerſare. His horrible cruelty & deteſtabil wickednes hes purcheſt me no ſmall commendatioun. ANTISTHENES ſentence cums weil into mynd, for he ſaid that al perſons had ather great neceſſitie of good freinds or enuyous enemies: for freindis in admoniſhing, and enemies in blaming, ar the cauſe that men withdrawe them from vice. And ſuirlye in my awin perſoun I haue found this prouerb trew, Vireſcit vulnere virtus. For had not the occaſion bene offred be this apoſtat peraduenteur I had not profited ſa weil in this ſtudie, nor bene ſa weill occupyit in this ſubiect, nather had I procurit ſa grit praiſe of ſum, as he is diſhonorit of all. Bot I knawe ȳ he was deſyrous that his fame micht be ſpred, and name knawin in doing euil. as HEROSTRATVS in burning the Temple of DIANA. And zit it may fair with him as with THRASIMACHVS, baith to be put to ſhame & ſilence.

Faultis in the anſwer to his Epiſtle, eſcaped in Prenting to be correctit efter this ſort.

PAge 1. lyne 22. grit grit greif, reid grit greif. ly. 29, is reid hes.
Pa. 1. ly. 5. their. R ather page 2. lyne. 26. rote. reid Roote.
Page. 6, ly. 3. in quhatſumeuer. reid in quhatſumeuer companie,
Lyne 32. accomplices, reid complices.
Pag. 8. ly. 35. amends, reid amends be word.
Page, 10. ly. 16. preguant, reid pregnãt. ly. 17. thogh. R. through
Pag. 13, ly. 35, aſſofiat, reid aſſociat.
Pag. 16, ly, 2. ignonie, reid ignominie.

Faults in the propoſitions.

Page 1. lyne. 9. fermons. reid ſermons.
Page 3. anticedent. reid antecedent.
Page 7. ly. 23. benefeits, reid benefeit,
Page 8. lyne 22. thir, reid this.
Page 12. lyne 22. proſitioun, reid propoſitioun.
Page 14. lyne 7. propoſion. reid propoſitionn.
Page 18. lyne 9. ſecta. reid ſtella.
Page 19. lyne 15. teuds. reid tends. deuoaioun reid deuotioun.
page 22. ly. 17. follouit, reid flouit. ly. 22 increditeurs, reid increduius. Page 23. ly. 30. alſo laitly. reid abſolutelie.
Page 24. in the margen in his 13. queſt. & 2. chap. ly. 32. we can not be helpit. reid we may be helpit.
Page 25. ly. 16 this, reid thir. Page 28. ly. 5. veritie now, reid veritie. Pay. 29. ly. 7. apProbre, reid. opprobre

Faultis in the anfa et to his epistle, escaped in Printing to be corrected after this sort.

PAGE 1. lyne 22. gringo [illegible]
Pag. 1. ly. 5. their. [illegible]
Page 6. ly. 3. in quibus [illegible] reid in quibus [illegible] compare.
Lyne 32. accomplices, reid complices.
Pag. 8. ly. 35. amends, reid amendable word.
Page 10. ly. 16. preguant, reid pregnant. ly. 17. [illegible] throughout.
Pag. 13. ly. 35. affoiar, reid affoiat.
Pag. 16. ly. 2. ignonie, reid ignominie.

Faults in the propositions.

Page 1. lyne 9. fermons, reid fermons.
Page 2. anticedent, reid antecedent.
Page 7. ly. 23. benefeits, reid benefeit.
Page 8. lyne 22. thir, reid this.
Page 12. lyne 22. prositioun, reid propositioun.
Page 14. lyne 7. proposion, reid propositioun.
Page 18. lyne 9. secta, reid stella.
Page 19. lyne 13. teuds, reid tends. deuoaiouu, reid deuotioun.
page 22. ly. 17. follouit, reid flouit. ly. 22. increditeurs, reid incredulus. Page 23. ly. 30. allo laitly, reid absolutelie.
Page 24. in the margen in his 13. quest. 32. cap. ly. 32. we can not be helpit, reid we may be helpit.
Page 25. ly. 16. this, reid thir. Page 28. ly. 5. [illegible] reid veritie. Pag. 29. ly. 7. approbre, reid opprobre [illegible]

ANE ANSWER VNTO THE EPISTLE

IT is a saying na les commoun then commonly prouit trew: he quha passes the bounds of schamefastn:s, and brekes the borders of modestie, may euer afterwart lausully be impudēt. For the nature of vngodly men, be rafchful temeritie and insupportabill audacitie, destitute of the seare of God, not retening in thair actions their honestie or iust measure, but willingly despysing reasoun, searches vicious extrimities, quhairby they endeuoir thame selues not only to put to executioun be violent force, all vice and beastly crueltye, quhilk ather yairto be peruerse mens counsal are persuadit, or be thair awin cankred effectionis preassit. not also sostering their sooliſhe soly with yair furious fantesies, employes yair haill power, trauel & diligence, calumniously to selander, & sclanderously to blaspheme partly thame, against quhome iniustly sic violent beastlines yai haif wroche, partly vthers be ye lyke schameles impudencie to quhome sic outragious mischeif, & inhumane cruelty, iustly is displesant. quhilk of lait be example mair nor manifest is ratifeit, And in experience be an vngodlie apostat, an filthy & impure pestof mā confirmit. Sua it is (louing Reader) I being in Paris inhumanlie inuadit, & be this bouchour (with vthairs accumpaneit) cruelly persecut, quhisk vnto yame, quha did behald sic outragious dealing gaue ane large mater of sorrow: & to vthair godly men in Scotland, an ampill occasion of grit grit greif, quhairof freindly being admonisht, & be sum sharpely reprouit, despysing ye ane, & contemning ye vthair, reiecting all admonitions quhairby to repentāce he micht bene brocht, now laitly agane his euil wil not being changit, nor his malicious mynd appaisit be a doggisſhe rage & enraged dispite, as for his last dispair geuin a fairweil to al godlines & honestie, nocht only my fame & honour (quhilk I micht sufferit with pacience) bot Gods seruants blasphemously is defamit, & his trew religioun sacrilegiously impugnit.

This

This euidentlie may apeir by his treatise an notabil act of apostasy & ye maist calumnious that euer was red, the iniurious superscriptiō quhairof gaue me not samekil the occasioun of lauchter (being mair superstitious nor religious) then the contents yairof ministred vnto me the mater of meruel, quhilk men wald beleif, him for to haue it written be an ardent desyre and zele of veritie, then throuch ostentatioun or arrogancy, les nor his vitious life, & vnbridelit behauiour war mair knawin, nor his deuot affectiō manifest. Be ye quhilk proudly puft vp, & arrogantly inspyrit, mair aboundant he is in detracting nor in honoring: & indefaming mair copious, thē in deuly prayfing. Althocht in it nathing he can craue, or iustly to him vendicat yairin That is his, Iniuries, Lies, calumnies, Periuries, and dispytefull inuectiues being exceptit as (rasche railars, Seditious doctrene, Vēnom of intoxecat breists, plattring lyis, teuthles Dogs, calūnious impostures Fooliſch, Mischeauous, dangerous Errors, impoysonit breastis, hideous trumpeters of Seditioun, affectionat ministers of Lyes, Rauing headis Abominabill, Damnabill, Detestabill, condemnabill heresies, Theaues, Reuars, and Stealers) with vyair infinit blasphemous wordis almaist the hail contents of his treatise, vnwordy to be written, & vncumly to be rehearsit, gatherit out of the bordel, quhairin he euer maist hās tit, to defame Christis seruants, & to blaspheme his Kirk. O iniquitie of tymes! O corruptioun of maners! O shameles malice that passis measure! Are thir ye frutes of Philosophie? Is this rauing railing decent for an maister, quhais lyfe sould be ane example of modestie & grauitie, zit makes him selfe the mirrour of lyes, the Trumpet of calumnies, & ye rote of vanitie. shameles Foole, whair doth foly force thee yat thou sould be so immoderat in displaying filthely ye force of thy venomful toung? miserabil ar tha Discipillis (monstrous heid) quha by thee are reuled & instructed, for quhat may thay els learne of the yan yat quhilk yai heare? or how canst thou instruct yame verteously, quha sa vitiously dois lyue? bot quhair honesty can haue na suey: modestie can haue na strenth. This thy writing ye vmbre & shaddow of thy actionis is voyd of wit, and thy railing without resſoun, yat gif be iudgement punishment sould be decernit, with torments rather thou art to be confoundit, then ẏ argumēts confuted.

Truth

Treuth it is indeid that from all replying my wil did mekil abhorre, willing to quenche ye remembrance of ſa immoderat iniuries, be forgetfulnes, and to burie ye memorie of ſa grit offences be obliuioun. zit les, nor throuch my ſilence, his lyes perhappis ſould haue ſic aduantage of ye treuth, yat, yat quhilk malicioufly be writ and deade in effect he hes performit, as rycht ſould be receauit. I am forced to enter in defence, to ſateſfie be iuſte report thais quhais heartis are not preocupat be his falſe narratioun, nor myndes preuentit be his feinzeid falſhoode.

How hard & difficil a thing is is vnto yame, quha be ye ſingulare mercy of yair God, hes engrauſt in yair harts, an deteſtatioun of erroneus doctrine, & ſuperſtitious idolatrie, quyetly, ẏout diſſembling grit cummer & perrelous danger, to remaine in Paris ye treſonabill treaſons, ye bloody maſſacars, the vnnaturall ſlauchters, & horribill murders yair cõmittit wil teſtifie, & ma ages yan yis wil beir record. for Satan ẏ ſic cruel rage, hes ſwa enragit & enflamit his ſeruantis aganiſt ye members of Chriſt, yat nayer yair vntowardenes can be aſſuagit by ye feare of Gods puniſhments, nor malicious mindes repreſſit, be his fearfull threatnings, nor yair wickednes coolit be his terribill iudgements, zea yair vngodlynes hes ſa far increaſſit, yat ye hope of ſaluatioun can not alure yame from it, for ſa grit hes bene yair vnbridelit feruẽcie to pleis yair maiſter, & ſa lytil yair thochtles cair to pleis our God. Sa vehement hes bene yair thriſt efter ye blood of Chriſts people, and zit not quenchit: ſa grit is yair drouth, but zit neuer ſlokned: ſeing yat dayly ye deuill mouis ye myndes of his awin to all horrible impietie, and ye harts of ſic wood tygers to commit al wyld cruelty. Paris, Rouen, Tholouſe, Orleane, Burdeaux ẏ vyair innumerabill touns in france, may (allace) ſerue for quercertane proofe in yis mater, & my ſelfe for a witneſſe. Sua ye caſe is (gentill Reader) & ſo ye mater ſtandeth.

That feruent zeale in profeſſing Chriſts Euangel, & contemption of Idolatrie, quhair ẏ God of his mercy from my zoutheid endeued me, procurit aganis me ye enuy, & indignation of idolatrous Papiſts quha perceuing yat nather yair friuole arguments, nor alluring promeiſis, micht perſwade me to abiure Chriſtes trewe religioun, and

embrace

embrace yair feinzeit fantasyes, & forgit inuentions, tooke at lenth counsall to follow yair accustomit course, and in place of christiane admonitioun to lat me fele sic stripes, as of their foirfathers the people of God rasauit of before, quha seikand the occasioun how vnder pretence of particularities they micht coulour thair cruelty, & couer thair hatred kendled against me for the cause of religion, The whisperings wherof not being vnto me secreit, nather the takins obscure, I auoidit warly, & from sic maters willingly absteanit, as might haue mouit thame to execute yair enterprise. quhairthrouch thair rage being for a space deferrit mair then degestit, at last an Hammiltoun (a modest man) be sum Scottis papeists cõmandit, & be others requeistit, following yair aduise to accomplish thair desire, & persewing his awin determinatioun to execute his tyranie, be thir menis fulfillit it.

To my Lord Arbroith maister Iohne Hay a Iesuist presented an buik composed be him contening certaine questions proponit to our ministers. I entring in my Lords Chalmer (quhairin also this apostat was present) raceauit of maister Iohne Hay another likwise, and sum of the articles thairof being disputed betuix vs, and be him mair querrelously discussit nor modestly rasonit, We fel after this prolixt disputatioun, into that article quhairby the autour of the Buik affermes the making of Images not to be contrair vnto the cõmand of God. my Lord (mouit be ane constant zele of religioun) replyit, that not onely it was derectly against the cõmand of God, but also the making of them was expresly contrair his Maiestie. he sophistically be a vaine distinctioun of representatioun & adoratioun, confuslie confounding altogether, eludit Gods cõmandiment. my Lord desiring me to answer: be a familiar argumẽt I insistit in the contrair. that cumming from S. Germains port, I did sie blind men praying & reuerent prostratioun of thair bodeis, & discouerit headis vnto the Image thair placeit. And thairfoir bene inforcit freindlye to demand of him, I did require if any thing could be represented to the blind men? na thing. in respect that nather the senseles Image did thame behald, before quhilk thay war prostrat, nather thair eies being blinde & destitute of sight, could regard it. Restis then ỳ quhilk conueniently of this argument insewis, that this thair actioun can

not

not be cailit repreſentatioun, bot adoratioun & worſhipping, expreſ ly & derectly contrair to the command. My Lord glaidly conſide rit the force of the argument, & ſeing thairby our blind rabbi, ſo ſud denly ouercome, that to vex his lordſhip with farther diſputation he micht not, nather be auſuer to moleſt me, courteouſly rais out of his Chyre, and as I had triumphit, embraced me: quhairat our maiſter a- poſtat hauelie commouit, & raging within him ſelfe, immediatly cam running from the otherſide of the Chalmer, deſiring me againe to re ceit my argument. I in place of praiſe & victorie, deſiring only the treuth to haif place, fulfillit his deſire, he then in this priuie confer- ence, thinking that he might boldly iniury me, nane being preſent to beir record yairto, na vtherwiſe anſwerit to the conſequence (thé away damnable heretique, I ſal pluk zour Luggs, I ſal ding out zour harnes,) to ye quhilk brauling quyetlie I replyit, that he wald offend in performing his promiſes, nather wald I with pacience ſuffer ſic bragful boſting if he alane wald diſcharge him ſelf of the ſame. This querrulous conference thus being endit, I taking my leaue of the cō panie, departit. And thair eſter did conuene with him, and as he cou artlie performit, that quhilk with baldnes he promiſed: I on ye vther part ſumquhat commouit tuik leue at my awin hand of acquentance to viſite his eare. Quhairof our countrey men (I mene thais yat ather wilfully hes abiurit thair faith, or be a blind zeale impugnis the ſa- ming) being aduertiſed, & grittumlie reioyſing, that heirby occaſi- on commodiouſly was offred, to performe that quhilk befoir was de uiſit, neglectit na tyme, bot thair hail wittis ſpedely imploiit, to cauſe this apoſtat to put thair counſel to execution. To yat end diuers con uentionis wer halden, declaring how I contemnit thair religioun, & micht not by ony moyen perſuade me to embrace it. And how they micht peraduenture brokin my Lord Arbroith of his conſtancie, & ſindrie times eaſily perſuadit him to their faction, if yat I had not by inſiſting in the contrair withſtand thair purpoſis, and to agraua the caus, & to mak me ye mair odius, yai forgit infinit leis & fals accuſati ons aganiſt me. Finaly to perſuade this burrio to tak the mater in hād thai laid befoir his eiet how grittumly al Catholikkis ſuld be obleiſt vnto him, & how far his auin name yairby ſould be aduancit.

Bot it was not hard to consel hí, quha in ỳ mater was redier to obey then yai ayer to cõmand or requeist: quhairof he gaue euident signes in quhatsũeuer he come in, of ye quhilk I not being ignorant, & thinking ỳ Dogs rather barquet throuch custõe thẽ throch cruelty mair of vse than of wildnes, secuirly I contemnit his brauling & lichtlye regardit his boosting, seing gif yat querrell war to be debaitit (In ye quhilk al men if occasion requyre, sould spend yair lyues) or yat controuersy decydit, betuixt me & him onlye, ayer be disputatioun or vthar extraordinar meanes: nather suld he find me fant in ye last, nor sluggishe in ye former. Neueryeles his malice encressing, diuers times be deceat he awaitit on me, accompaneit ẏ a grit number of yonng men, of ye quhilk sum gentil men hauing knawlege, socht ye way to slay his enterprise (wisely considering yat it was easy to him with grit force to ouercome me in Paris, quhilk in frier places and alane had perhappis not bene so facill) & purchesit ten dayis abstinence, zit he obseruing the reul approuit amongs yame, yat na faith sould be kepit vnto yame quhome yai esteme as heretiques. The thrid day after quhilk was ye 18 day of Marche. 1580. I not weil instructed in yat point, yat mistrust was ye Mother of Securitie, suddenly was onbeset & at vnwaris inuadit be him & 13 debauchit scollers: quha violenly casting yair hands all ẏ one preis vpon my body & thrawing me to ye ground, tred me vnder yair feite. The pepill astonyit at sic lawles outrage, be sa mony persounis aganist me alane execute. Demandit Whisperingly, quhat menit sic horribill hãdling & cruel demaning of me? quhat was ye occasion yairof? yai esteming yat ye pepill wald haue succourit me to hinder yair helpe, cryit out yat I was a Huguenot, a Heretique, a contemnar of ye Saints & a blasphemer of ye virgen Marie. quhairat yai war sa commouit, yat enragitly yai conioynit yair force ẏ yair fury, presing fordwart euery on to strike me, & to plague me mair yan to release me of my pane. But wald God yis had bene all, quhilk was ouer mekill, or ye rest a lye, quhilk is to monstrous. For yis Butchour ẏ his accomplices backwart trailit me through ye rewes, ẏ thair feit & edges of thair Muiles batit on my face, with pennerinkhornes & batons vpon my head, to the effusion of my blood in grit quantaty, disfigurating of my visage

and

& wounding of my bodie. And albeit that from the college of Porteret throuch the rew d' amandeis be the head of the place Maubert shamefullie thai trailit me, euerie man & woman running from the market places to behald sic a spectakil, zit thai neuer desistit in raiing fra iniuries, nor in persewing fra crueltie. For be oppin force they drew me in the colledge of Nauer, & thair shamefullye in the presence of sax hundreth dischargit thair beistlines. Zea his cruelty with his complices tyrannie, sa far extendit, ỳ my breist was na meir sparit nor my bak, my craig nor my face, & beig by my bluid quhilk fel in my throt, almaist wirried, the power of my bodie rather ouercome and strenth tyrit, thē my courage failzeing, how I dispysit his creueltie sa far as my voyce micht extend. (& Composito ad hilaritatem vultu subridens dixi excute excute tyrannidem apostata, corpus habes in hoc sæuito animum tamen inuictum gero, nec me vnquam huius supplicij ob Christi euangelum pudebit.) TO compt the sorows quhilk I sustenit, and reakning the pleagues quhilk I receuit, I am certane wald rather breid an admiratioun, then an beleif. But I mene not (gentle Reders) to offend zour guid & modest minds with the reherssall of sic immoderat iniuries, quhose eares I am assured dois glow, and haertis alreddy greuin at that quhilk I haue vterit, And zit I knaw that sic horrible and monstrous beistlyncs is hard to be credeit of thame quha knawes not the nature of thir cruell tygers. But the Lord is my witnes befoir quhais iustice sait I most compeir, that in this hail discourse I haif not excedit the bounds of treuth. Nather I think yat anie manis toung is abill to atteine to the hundreth pairt of the particularis, quhilk at that present this poore carcage suffered.

I haue lykewise many noble, leirnit, wise, & godly countriemen to beir me recorde heirin. Sic as The Lord of ARBROITH. The Earle of CRAVFVRD, The maister of MARCHAL, The Lord of LENDORS, and Syr IAMES BALFOVR, quhome I name all to thair grit honour, quhairof for thair courtesie, christian loue, and freindly confort shawin vnto to me in my hauie distres I am cōpellit of deutie to be cairful sa lang as my lyfe sal lest. Quhair foir referring this mater to thair testimonie I will be shorte, seing

thēy are worthie of credit in a gritter matter nor this alreddy beleuit. It is not my purpose carefully to refell, quhatsoeuar this filthy apostat falsly in his vennemous & godles letter, hes writtin, seing the honorable gentilmen befoir namit haue alredie conuict it him to be a shamful lyer.

Now I can not sufficiently meruel how this feinzit Wose, dar be so bauld as to couer sic cruel dealing with the Gabart of the Rectoris command. Truly if the mater war weil tryit in ye Maturinis, he wald be found an vnthankfull suppost to staene the honnour of his chief Magistrat, with sic outragious tyranie. This I am able to proue, how boldly I can not tel, how truelie I knaw, that the executioun of this beistlie fact came soner vnto the Rectors eares: then anie complaint maid aganist me. Not geuin at the requeist of this vnnaturall dog, a vndiscreit Rector wald sa far haue extendit his autoritie, I wald knaw of this impudent lier, quhat coulour the Rector could pretend to sic suddane commands. In maters of Religion he is na ordinar iudge: for sic cases are referrit vnto the court of Parliament, befoir the quhilk willinglie I wald haue comperit, knawing assuredly that be the king his edict of pacificatioun, quhilk sic vnbrydelit and debordit brigans dois contem, and by the cleirnes of my conscience void of crime, I wald esilie bene absoluit: If he wil alledge that in particular iniureis the Rectors autoritie was iustly interponit. zit be na Law he can mak it iust to condem a man befoir he be ather hard or sene.

As concerning tha iniuries quhilk faslie he aledgis to be done vnto him be that maist modest godlie and leirnit man Maister NICOLL DALGLEISCH. in that point he hes als leudly & lounlie lyit, as in all ye rest. For as this apostats debordit and vicious life, bent to contentioun & stryse, euer farther from modestie, then from vanitie did abhor: sua the maners & good conuersatioun of Maister NICOL DALGLEISCH war adornit with sobriety & wisdome. Zea be the contrair it is not vnknawin to many in PARIS how proudly this vnnaturall scoffing foole, iniuryit yat godly man, & how impudētlie his arguments being in a lauful forme proponit, admittit the two former sumptionis, and the conclusion ansuerit, ergo glaikis, & vther iniurious words, quhairof he was compellit be his chief to make amē-

dis

dis althoht in hart he retenit stil his auld venome.

I pas of purpose many rayling words, quhilk be his vntamit toung he blastis out against Gods seruats ẏ out occasion, for sic an obscure harlot yai neuer thoght worthy to be namit from that place, And returning vnto those, quhilks zit with blawen cheakis, riftingly he speuis forth against me. specialy in braiding vnto me vnthankfulnes as if yat I had maid guid cheir with him, in his house. thairby geuing to vnderstād how familiarly he leuith with them, quha hes zelously professed the treuth. I beseik zow (gentll reader) to haue me in this point appardonit, quhilk he wald haue importen sum misterie, seing for ye iustification of my cause, & for ye discharging of my honour, I am forcit to discouer ẏ quhilk glaidly vtherwise I wald conceal: & vrgit to reuele mair than my modesty wald permit, or my honestye allow. It chanset me indeid at my first arryuing to Paris, for certen priuat busines, to seke a cousing of his in his chalmer. at quhat tyme he being at his parisien brekfast, offred vnto me sic coursly common courtesie, as na mā almaist without ruid & vngentle churlishnes, can neglect. I being inforcit be his inportune requeist, dranke with him in deid, bot sa far frō ryatous surfetting and grit gluttonie, as I micht weil haue receauit my part of an vther disione. now seing he is not aschamed to obiect vnto me sic smal trifils, vnwordy to be rehearsit not sa mekil proceading of loue, as of common custome, thou may easily (gentle reader) consider the mans nature.

As touching the familiarity betuix him & others of our religioun: I wald knaw quhither it wer of loue, or of hypocrisie? of loue he can not say, seing he professis him selfe a deadly ennemie to al them that steadfastly mainteanis the cause of God. And thairfor promisis to puide new mater to our Ministers, meaning thairby, to slaye hurte or persicute sum mā. Besides that commonly in his drukkin lawings, he brags bosts & threatnis, that I sal be the last protestant, that euer sal lycht a candil in Paris. And thairfoir by necessarie consequence we may conclud ẏ it is by plain dissimulation, that this suppost of satan Iniyres him selfe in the companie of them that feareth God, wating thairby the occasion to cut thair throttis.

It is sumquat of veritie, that I haue sene sum, & heard vthers quha

hes bene familiar with him, bot only for this and siclyke occasioun namely to marcke his vanity in his words, his pryde in his actions, & his ostentation in his learning connexit with extreme folie (sic as my Prince & my goun lynit with Veluot) thairby seikand sum pastyme mirrily to mock his folie. For I knaw my selfe that his scabrous compend for ye space of halfe a zeir, did in weary afternoins refresch vs meruelling that ambitiously he causit his discipil Hiraquene, to compose sum epigramins in the commendatioun of him in philosophye, that they might bene put in the first leif of his compend. bot the discipil being als litil versit in poesie, as the master yairof is altogether ignorant, gatherit vther mens epigramins in praise of poesy, Tho. 20. zeir maister thinking the verse to haue a good trot, & sophing them rather by thair sounding, nor scansing them be iust measure, approuit them althocht impertinent to the purpose. and thocht thay war agreable to be placit befoir his buik. vntil my brother master Iohne Gidde (quhome for our tender loue & for the good expectatioun of his preguant spirit, I name) reiding the verses be ye master thogh ostentatioun to him offred, did admonische him, that thay war not congruant vnto the mater, nor agreable vnto the subiect. For the discipils intentioun being to prease his master Hammiltoun in philosophy giue him the cõmendation of a poet: sa far yat he did say in him nun ina quinque latent. quhen rather decem furiæ.

¶ I hairfoir Hammiltoun vnto quhome my pen now I direct, vse nocht insolently, fauour not thy selfe vanely. bot consider that nane for thy good conditions, gentle qualities, or grit wisdome hants thy societie, or do embrace thy companie. quhen sum only to remarque thy shameles vanitie, & vthers if possible be, to win the agane & delyuer thee from the deuils clawes, ar bot with the familiar. desist thé from thy calumnions railing & leue of Hammiltoun thy sclandrous calumnies. make an end at last of thy folie, and measure thy selfe by thy awin foote. It is ambitioun that gydes thee, and vaine gloir that blinds thee. Amend by correctioun rather, then fail be perseuerand malice, esteemit not solid louing or cumly commendatioun, that yairto thou may espyre by the detracting of my learing. For albeit far from any on the an part, my youthful age tarough hir course for a

season

ſeaſon hes me remouit, (the .21. zeir of my birth not zit expyrit) ſua on the vther, thou groſſe creature, of gritter age thē of ſpreit, of zeirs then of knawledg, has bene in the Scholes of philoſophie beſoir my natiuitie. zit praiſit be God we are not of ſa abiect mynde, (without arrogancie be it ſpokin) ſluggiſh, ſimple, or ſa ignorant that will be deceauit by thy ſophiſtrie, or ſtainzit by thy calumnies.

As concerning my predicesſeurs. Quhat may thou charge thē with quhairof canſt thou accuis them? haif thay bene traitours vnto thair Kings? couſpyrit tha iyair ſlaughters? or haue thay ſlaine the Kingis Maieſties Regents? not. For vther wayis al Scotlād wald conuict the of a lie. My grandfather, Guidſhir & Father-ze & befor tha thair progenitours on baith the ſides, ſa lang as thay had the vſury of this life hes bene obedient ſubiects vnto thair Kings, & borne offices as magiſtrats in the Toun of Edinburgh. thair honeſtie & guid behauiour towards all men, wer alſueil knawin togidder with thair faithfulnes towards thair Superiours as the treaſone crueltie & murthers of thy nerreſt blood is manifeſt. cuid thy brother (the Chappelier) abſolue him from the cruel murther of the Kings Gudſchir quhen he being at his crueli ſlaughter in Striuiling lay ſtikk it in a gutter? but allace the death was ouer honorabil that ſuld prenentit the gallous. yairfor Parcius iſta viris tamen obiectare memento. To returne to the purpoſe, Amangs my forbears, thou art not able to name any, that euer was attemptit ✠ ſic crymes as thou falſlie layis vnto thair charge. If I wald giue place vnto my affections, or in referring euill woordes wald ✠ thee contend, from the qhuilk debait my wil dois mekil abhorre, I might iuſtly paint thee in thy awin couleurs, & mak thy awin maners odious vnto thy ſelfiles nor in ſo doing I wald peraduētur offend the eares of the godly, being yairto enforcit by thy ſclanderus railing. For if ather honeſty might mouit the, or reſſoun had poſſeſſit thee, beſidis the tinſal of thy eſtimatioun, thou ſuld not cauſit vther mens honours to cum in hazard, nather by irreuerent ſcuffing & ieſting tants by malice ſpeuit furth againſt Gods predeſtinatioun, maid it als fooliſhelie, as ignorantly, a defence for thy miſchief ignorantly I ſay, becaus to quhome ſignifications of words are not knawin, thīgs

be them signified are not weil vnderstand. For in place of prescience and forekna wledge, scoffingly thou vsis predestination, being of the signification maist ignorant. To the quhilk I answer (correcting the in the word quhairin lourdly thou hes errit) yat God did not cõpell thee to execuit sic outrage against me, nather by fatall destinie driue the (as thou ieasts) to sclander his Ministers, & to impugne his treuth (for thairunto thy wicked wil and cankred affectioun was bent) Zit because God did foirknaw & hath fortald, that his seruants sulde be persecut be trubles and suffer ignomie for his saik: It was not contrar vnto his wil that thou suld sua haue done. Albeit heirfoir thou is not frie from cryme, seing sic excusis Iudas micht haue vsit in betraying Christ. For wicked men do not obey God, how soeuer thay put to executioun tha things quhilk the Lord our God him self hes apointed. For obedience proceadeth of a voluntier affectioun trusting to please him. And zit thou persistand in thy foolishnes, fearing to forget thy vanitie vnaduyslie maks thy selfe guilty of trasoun, in ratefiing and approuing the murther of the first Regent. For in scorning me, thus wayis thou writes. that I rather demereit to be put in the Kalender of our Bybill, seing that I was persecuit be thee as an enemie to Religioun, nor vthers quha war slaine for particulare feid, & not for Religioun. We are not ignorant of quhome thou wrytis: defame him baldly, Inuy his honour, desist not frõ thy railing, approue mair nor regret his murther, the dome is decernit, the sentence is pronuncit: the gallous is abyding thee.

Alwayis as it is the leist portioun of my wil to answer to sic scuffings: sua it is not ye maist part of my deutie to repres thy scandaleux tong For as thairin na end culd be had: sua y is writing thairby sild excres to an grit volume. zit for eschewing of prolixity quhilk may procure tidiousnes, and for the pretermission of thy calumious railing, quhilk may breid offence, I wil end. Protesting alwayis we be hard concerning the ancient Doctеurs. quhais autorities nather we contemne nor dois reiect, bot willingly thame imbraces. prouyding that thai be cõformable to the word of God, agreabil euery an ỽ vther, and not dissenting from them selfes.

Attour quhair matrimonie thou improuis, & chastitie wald persuad

becauſe

becauſe that thou hes ſet doun Diſſimulatioun as a ſetled ſentence, e-ſilie I can not be perſuadit, that thou hes diſcommendit in the Mini-ſters that honorable band of Matrimonie, be God autoriſit, be Chriſt decorit, and by the haly Gaiſt in the mouth of the Apoſtle honorit. For as it war a wolrd to creddit that Clodius earneſtlye reaſonit of pudicitie: ſua it is a wounderful thing to heare Hammiltoun a cõmon harlot commend Chaſtitie. Thy harlatrie is als oppinly knawin to vs in Scotland & in France: as thou art thairof in thy awin conſcience priuie. Zea mair aſſuredly I affeirme that our Miniſters als modeſtly vſis thair awin Wyffes, as thou haſt filthely abuſit vthers. Looke, in-quyre and ſearche the hail eſtait of the Miniſtrie of Scotland, nane ſal thou find quhais lyfe & conuerſatioun is not als mekil to be com-mendit, as thine with the hail paſturs of zour Cacolyke kirk is to be diſpraiſit In this mater na vther proofe I wil vſe than bring zour awin Writars for confirming of the ſame. Quha teſtifies that zour Kirks was as bordels, zour Altars as beds for Whordome, and the Prieſts & Freiris vnder pretence of confeſſing, ather ſeruit as Pande-rouſſis to corrupt Wemen: or as Adulterars to abuſe them. This ha-lynes. (I will not ſay opin wickednes) was not in priuat paſturs onlie, bot alſo in Abbots Byſchops, Cardinals & Paps, the fauoriſiers, per-mitters & defendars of ſic enormities. For Pape ſixtus gaue full diſ-penſatioun for fornications & adulteries that was filthely vſit in Ita ly in his tyme: ſua thay fel not in the horrible cryme of Sodomie. all Hoores for the tollerance of thair bordellis as lufull tributairs payit him monethlye in Gold. The Epitaphes of thair libidinous luſt and lycherous lyues ar zit extant as a monument of thair commen-dable chaſtetie. As of Pape Sixtus.

Sixte iaces tandem, deflent tua buſta cynœdi,
Scortaque Lenones, alea, vina, venus.

¶ And of the innatural inceſt of Pape Alexander.

Hoc iacet in tumulo, lucretia nomine, ſed re
Thais, Alexandri filia, Sponſa, nurus.

Thir ar the ſigns of the chaſtitie of the Romane Prelats quha thinks it les ſin to enterteine Harlots than to aſſociat them ſelfs in the band of Matrimonie. Thir ar the takens of thair grit continencie, and the

[illegible] of thair empoysoned doctrine. quhilk being but a mas of erors & abusis, hes the vogue of christian Religioun. Zit nane thair is of sa lytle iudgement, that wil thair eyes open: or sa expert of knauledge, that can not perceaue it to be only an heip of trumperies, deceits, & superstitious abusis. In confirmatioun quhairof, as our ministers couragiously raceauis thy vnaduisit offer: sua thay being assured of victorie, cryis prouokes and appels zou all to disputatioun. And for yat effect I on thair behalf, desyres thee (if be thy behauiour thou maye come in sic creddit) that thou requeist thy Prince, that licence may be impetrat fra the King of France and his counsel to our ministeris to cum to France, quhairthrough sall ensew tua grit commoditeis besides many vthers, the an in sauing of expensis, the vther in releauing of zour bodies from trauel. Prouiding alwayes that ẇ saife conduit pledges be grantit for the securitie of thair bodies and preseruatioun of thair lyues, because thay haue plaine proofe & dayly experience of zour fals promises & deceatfull treasons; that without grit danger vpon naked promisis and ane bair letter, thay can not hazard thame selfes. For the grit malice ze haif conceaued against thame: & the cruel murther of IOHNE HVS and IEROME of PRAGA shame fully betryit at the counsall of Constance, with the tressonable and horrible massacars dayly committit with the violatioun of zour faith contrair the seruands of Christ; makis thame at last to become mair wise and mair circumspect than of before, Neuertheles, I think that this offer of disputatioun be not be the rest of our Scottis papists proponit, bot vanely & vousteously be zow offred. For then diffidently and maist dispairitly thay wald do, if thay wald commit to sic an ignorant asne the maist vnlearnit amangs thame all anie argument yair of. Delyte not Hammiltoun in thy pregnant wit I wil not say thy folishe vanitie? bot a smal prick of a preine may scail the wind in blaw in bleddars

In end, as voyd and emptie vessels rings maist and rattels loudest: euen so thou of gritter ostentatioun then of doctrine, of arrogancie then of knawledge, of rasher railing then of solid reason, bosteously after thy blasphemies thus wayis cōcludes, if thou proue not Christs euangel, or our trew Religioun quhilk truely we profes, ane heip of

auld

sold condemnit heresies thou with the rest sal be content (iudgement without mercy being execut) to suffer the fyre. Facil men wald peraduenture think, that zelously thou hes this offred. Bot surely we o thy dissimulatioun and conscience in Religioun by thy intercepted letter weil instructed. can zeild na vther fayth vnto thy words, or credence vnto thy promisis then thy dissembling deserueth. Thy zeale in Religioun was neuer besides thee in sa grit price, that thou preferrit not thy particulare vtilitie befoir Gods seruice, & thy priuate cómoditie before his worshipping. Bot if it may be demed be thee, and iudged by vthers, that mair by accusatioun, then through iust reason I sa suspect thee. let thy awin setled iudgement giue proofe heirin. & that thou sould haue na cause aythir to accuse me in depriuing thy dyteement, or in wraisting thy words I haue set downe a portioun of thy letter directed vnto ane. quhais name for sindry respectis I haue concealed.

¶ I pray zow heir the saying of a foole. Ze knaw the answer of the wise King of France, (qui nescit dissimulare nescit regnare. And Cicero sayis, mens cuiusque est quisque. ze haue ane vther paragraphis of the tit. De dolo malo. and how it differs fra the contrair Nouella. To win a Baronie of land ze wil find out mangeleinreis sheen gaks wil hald that is zour craft. vse it to the preseruatioun of zour saul. My heid rauis efter seiknes. &c

How canst you defend thy impiety masquet hypocrit how canst thou remoue from vs that persuasioun that thou art not an atheist & epicurien? is thair any sa far from knawledge, or sa dotish? sa sensles, or sa ignorant, that may not manifestly and by plaine confessioun, discerne thy godles conscience? Whether if I suspect the wrangfully, or nocht: let thy awin words beir record and the indifferent reader Iudge.

I will not vse farder writing, ether in reprouing thy foolishnes, refelling thy calumnies, or in brydling thy venemous toung. bot ending, returne vnto that, from the quhilk the grounde of this apologie hes flowit. That albeit the wicked nature of godles men, enemies to all trew Religioun, trauels be al moyen to oppres the professours of the same. Zit earnestly we call vnto God that thairby we may nocht be discouragit calling to remembrance, we are aduertisit our condition to be, for to awake by approbris, zea in doing good calumniously to be accusit. And that God hes this law imposit and inioynit vnto his

Kirk, that tha quha beleues in him, sal not only be molestit, troublit, and cruelly persecut, bot also with ignomie, & infamie condemnit to the death. And seing our conditioun is not better thē the Apostles, quha war estemit as superfluities of the warld, we thinke it na shame howsoeuer for the testimonie of the euangell we be persecuit, or to be cōfigurat with our Maister and Sauiour CHRIST IESVS: quha was crucified for vs, & to that end resuscitat in gloir, that in his persoun, all quhilk we for the testimonie of the treuth indure, sal be turnit to our ioy, and conuertit to our comfort. To whome be euerlasting gloir, & all honour, and praise, for euer,

S. LVKE. XVII.

It can not be auoydit bot that offences wil come, but wo be to him through whome they come. It war better for him yat a grit millstone war hangit about his neck, & that he war cast into the Sea. &c.

heir

THEIR FOLLOWIS YE CONFVTATIOVN OF HIS ERRONEOVS CONCLVSIONS WHAIROF

This is the first.

*Thair is only an haly and Catholik Kirk dispersit on the face of the hail earth, out of the quhilk thair can nane be sauit.

SEING thy purpose and intentioun is: partly to acqueir vaine gloir, and to be reputed leiruit amangs the ignorants; and partely by opponing thy selfe maliciously contrair the veritie, to impugne impudently christs euangel. I meruel not a lytill qnhat spreit sould haue mouit thee, that iniustly thou sould hane traducit our Ministers, and be sic propositiouns traualit (if thou micht) to convict thame: as if thay ather in thair sermons hath teachit, or in their doctreine denyit, to be ane holy & Catholik Kirk. throuch the warld dispersit, out of the quhilk, thair is na saluatioun. Bot euer constantlye to haif affirmit, that they quha wald be heritours of the Father, behouit to be in the fameil & housald of the mother. In the quhilk it hes pleasit God to regenerat thame whome he hath designed to be coheritours with his sonne Christ Iesus. Bot let vs expend the consequence quhilk of this propositiō thou dois attex, and of the places impertinently broght furth of ye scriptures and confusly out of the doctours for probatioun.

ADVERSAR. Then if thair is na saluatioun out of the Catholik Kirk necessarly it dois follow that ather the Kirk of Scotland, laitlie erectit be Knox & Paul Methuer, & vthers of thair sect is not the trew kirk or els all our forfathers quha dyit in the Romane Kirk ar condemnit in saull & body to the eternal fyre of hel, becausse they neuer embraced sic a religioun as this calueniſme..

ANSWER. I answer vnto this desperat conclusioun, that our forbears wer in the same Kirk. that we ar now. And albeit they vnderstuid not sa weil sindry heads of Religioun as was requyrit: Zit with S. Ciprian I say, that althogh thay by ignorance and simplicitie offendit; zit the clemencie and mercy of the Lord may haue them appardonit. Quhairvnto Cyp lib 2. ep. 3.

we thair Children can not aſpyre. ſeing we may not pretend ignorance for our defence, being of ſic ſuperſtition and abuſis admoniſhed, and at this time faithfully in the veritie inſtructed. Zit thairto nocht the les reſiſting by a deliberat malice.

THE SECOVND.

The Kirk of Chriſt is the ſure rock of veritie, Sa it is impoſsible Scho can erre in ony thing pertenand to mens Saluatioun.

Quhat is the meaning of this apoſtat I ſal ſchortly expone The papiſts affirmes that the Kirk of Chriſt, euin in ſic thīgs as it decreits or decernis without the word of God, can not erre. Our aſſertioun vpon this head is this, In admitting ſa far the Kirk dois not erre, quhen hir awin wiſdome being remouit, ſho ſuffers her ſelf through the haly ſpirit, be ye word of God to be gouernit. the controuerſie remains in this point we wil haue the autoritie of the Kirk annexit to the word of God, and ſubiect to the voyce of her Spouſe: thay will haue it aboue the word, and conſequently aboue the halye Gaiſt:

Iohn 14 vers. 16. becauſe inſeperablie thay ar cōioynit. Bot to zour probatiōs.

ADV. This concluſioun is confirmit in S. Mathew. quhair Chriſt promiſit to Peter that the gates of hel ſal not preuail againſt his Kirk.

ANS. We confes that Chriſt hes promiſed that the ports and gaits of hel ſal not preuail againſt the elect. That is, that thay ſall not alluterly ouerthrowe them, albeit in ſum things and for a tyme thay may fall.

Ioh. 14. AD. And S. Iohne ſayis I ſall pray the Father and he ſal giue them the haly Spreit to remaine with them for euer.

AN. I anſwer that this promeis of Chriſt is maid vnto the elect & choſin children. nether zit ſo to them, but they leaning vpoun thair awin iudgement ar oft tymes ſuffred to fal, baith in doctrinee and maners. quhilk infirmityes notwithſtanding ſal na way preiudge thair ſaluatioun. As by monye hundereth examples of the ſeruands of God is prouin. Sa yat the Spreit of God is neuer alluterly remouit from them. Bot zit ſumtyme thay feil the weight of thair imperfections wher in neuertheles that Heuinly ſeid of regeneratioun do thareſter vtter the ſelfe.

AD And be S. Paul to Tim calling the Kirk the piller and ſure ground of veritie.

AN I an

AN. I anſwer that it is not ſo called abſolntly, & without all reſpect ſo pronuncit by the Apoſtle, for then Chriſte war not the ſure grund & corner ſtane thairof, quhilk is not only maiſt abſurd to affirme: bot contrair the Epiſtle to Corinth. and Epheſi. thairfore to anſuer directly: in this reſpect ye kirk is the ſure ground of veritie. Becauſe Gods word, & haly ſcripteurs quhilks are the veritie, vphalds the Kirk.

AD. Of this concluſioun it is notoriouſly knawin to al vneffectionat mē, that the miniſters of Scotland ar blaſphemous againſt Gods promeis, quhen they teache & preiche that the Kirk of God may erre in ony head of Saluatioun.

AN. Blaſphemous mouth, thy fooliſh iudgement & blindnes conioynit with extreme malice heirby mair ſufficiently is diſcouered. Our myndes we haue declarit vpon this mater, vnto the quhilk we adioyne, that Chriſt hes left his word vnto his Kirk, euen as an compas in an Schip. quhairunto if the Mariners haue regard, the Schip dois not erre nor go aſtray. Let in lykewaiſe the woord of God ſuffice for an Compaſſe quhairby the Kirk may be reulit that ſho erre not.

¶ The .III. Propositiovn.

¶ The members of Chriſts Kirk in the earth ar not only the guid quha ar inheriteurs of Chriſts Kingdome in heauen, bot alſo the euill ſa lang as thay keip vnitie with the reſt of Chriſts flock.

I confeſſe that the viſible Kirk of God dois conſiſt of good and euil men. quha be Chriſt ar comparit to cauff and corne heipit in a barne togither. bot a maiſt abſurd opinioun it is, & damnable in the ſelf, for to affirme the wicked to keip vnitie of faith with the Godly, or that thay ar the mēbers of Chriſt. For ſeing Chriſts flock be faith ar ſauit: the wicked retaining with them (as thou hes written) the vnitie of faith: moſt neceſſarlie be ſauit.

AD. Of this the craft of the Miniſters may be diſcouerit, quha perceauing themſelues condemnit by the veſible Kirk, feinzeis to themſelfs an inuiſible.

AN. Be quhat kind of argumentatioun is this conſequent inferrit? I requyrit better iudgement of a xx zeirs dialectatiner thē in his anticedent he ſuld haue repugnantia in adiecto and of the ſaming ſcoffing calumnyis broght in, rather then

a formell concluſioun. I afferme that our Kirkes are veſeble, thair doctreine hard, and obedience ſa far as our corruptit natures may ſuffer geuin thairto, and themſelues are ſene.

THE IIII PROPO.

The Kirk of God on the earth of neceſsitie man be veſeble & knawin throgh ye warld.

I ſall conuince be iuſte and ſorce bill arguments that quhilk thou wald obtrud vnto vs to wit, viſibelitie to be an trew & eſſentiall note of the Kirk of God. For be dyuers waies the viſible kirk may be obſcured. of ye quhik we laik not ſufficient examples baith in haly ſcripturs & prophane hiſtories. Quha knawes not that vnder the dayes of King Achab, the Kirk of God wes ſo obſcurit, that the Propheit Elias heauely conplainit, nane was left on lyfe except him that did honour God? And quha is ignorant of that cruelty in the dayis of Nero (Domitian, Dece, Diocletian, Maximilian, Valetian, Aurelian, Valentian, Rhedaguſe, Gerſorich, Attille, quhairby the perſecutioun of the faithfull was ſo feirfull, that the haill number of the Chriſtians being almaiſt deuourit by the ſword, the remanent had na Kirkis to aſſemble themſelues to the ſeruice of thair God? In conſtantinus age the reſident of the faithfull was ſo ſmall: that the Empriour mokkinꝫ Athanaſius and Liberius ſaid, that thay only perturbit the peace & tranquilitie of the haill earth. Vnto whome Liberius anſuered, not becauſe O Empriour we are fewe in number and alane, the worſer is our faith. Moreouer as the Kirk of God may be oppreſſed be perſecution: ſua it may ba obſcured by the darknes and clouds of ſuperſtitious errours, broght in be corrupted paſteurs, ſubiect vnto ignorance and malice, quhairthrow the Euangel of Chriſt truely may nocht appeir. For S Paull him ſelfe teſtifyis that in the latter dayes the Antichriſt ſall ſit in the middes of hir.

I micht vſe in this argument mony sautorities of ancient writers for probatioun, les nor I ſould ſeeme to be tedious. Thairfoir I returne vnto the reſt of his reaſones. and to that

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of Isaias, quhilk he abusis, restoring that place corrupted be him to the awin puretie. Isai. 2.

In the last dayes the mountaine of the house of the Lord salbe preparit in the cop of ye mountains and exalted aboue all hills, and all nations sall come vnto it.

I answer that the excellencie of the mount Sion, quhairof the Prophet speiks, pertains lytle or nothing vnto the perpetuall visibilitie of the Kirk. Bot that in this respect it was preferrit befoir all vthair mountains. Becauſe that thair christ was first preichit be his Apostles. To quhais doctreine efterwart the hail warld gaue obedience. And thairfoir it is said, that all nations sall flow thairunto. Not that al men come rinning to Ierusalem; bot that forsaking thair errours, returned vnto the trueth, quhilk at Ierusalem first was preichit. Mat. 5.

A D. And S. Mathew saying that an cytie puildit vpon an mountaine can not be hid.

A N. This place nathing establisseth thy errour. For he yat hes a spoink of iudgement may perceaue, that Christ onelie speakes in that place of the maners and conuersatioun of the Apostils.

A D Christ commands also to haue recours vnto the Kirk and schaw vnto it (quhilk war impossible, les nor it war visible) if that he quha hes offendit the makna satisfaction for priuat admonitioun. Mat. 18.

A N. Demanding of the, I answer with that Godly & leirnit man Maister THOMAS SMETOVN. whether heirfoir suld we haue recourse to an vniuersall or particular Kirk? To an vniuersall we may nocht, becauſe nather it nor the members thairof can be conuenit togidder in an place. And a particulare be the proces of tyme may decay and be obscurit. And thairfor not visible, sa be this argument thou may proue lytle, seing Christ in that place alludis vnto the Senat of the Iewis, quha Inquyrit of the maners of euerie man.

A D. S. Augustene pronis this cleirly saying, it is against the promeis of Christ that ather his Kirk be vnuesible or only knawin as zours in Geneua & in Scotland in eenie corners of the warld. S. Aug. de vnit. eccle.

A N. I grant that in S. Auguſt. age the Kirk of God verye much did flooriſh. And iustly he reprouis the donatists, quha did reioyce in their fewnes, affirming that the Kirk of God be onlie in a corner of Aphrica, & that they for the sinnis of vthers, war separat from the communioun of the warld. Zit if

thou ſpeaks of our age, without grit ſhame thou can not defend the Kirk of God to be viſible all whair, for ſmal & lytill is the part of the warld, few ar the regiouns of the earth, in ye quhilk Chriſt is viſiblie proffeſſit, his words preachit, and his Sacraments deuly adminiſtratit. And gritter is the number of hethens, Iewes and Turks, than of Chriſtians.

Chriſſt. 4 in Iſaiam.

A D. S. Chriſoſtome ſayis that it is als impoſsible that the Kirk of God be hid, as the Sune to be deſtitute of his lyght.

A N. Bot quha dayly dois not ſee Apoſtat that the light of the Sune is obſcurit & darknit be the thiknes of trublit cluds and heirof thairfoir a better conſequence, with gritter reaſon may be collected: Euin as the brichtnes of the Sone by troublit motions in the air may be hinderit & darknit: ſa the kirk of God ether be externall perſecutioun of ennemyis, or by the inwart corruptioun of paſteurs for ſum ſpace appeir not, vntil God of his grace repreſſe the fury of his enemies, and aboliſche by the brichtnes of his word the ignorance & corruptioun of paſteurs.

A D. Of this we gather that ſince the Miniſters are conſtranit to confeſſe thair Synagog to bene vnueſiole at the leiſt mair nor an 1000, zeir it is impoſsible it can be the trew Kirk.

A N. I wil anſwer thy blaſphemyis with ſilence, refraning from replying euil words, les vnwittingly I be conuincit of that quhilk I haue alreddy condemnit in thee. to the matter I affirme our doctrine not to be new, for it is als ancient as ye faith quhilk we profeſſe. nor our Kirks vnuiſible, this 1000. zeir. For we baldly defend, that in na age ſence the Pape (the ſone of perditioun) hes vſurped ſic tyrannicall power, that thair hes not bene ſum, quhome God ſteare vp in opponing thame againſt his tyrannie. And althoght this lang time as S. Paull hes foreſpokin, he hes ſittin in the middeſt of the tempill. His antiquitie of poſſeſsioun, ſould not turne the verytie in abuſe. Seing ane hours preſcriptioun, may ſufice to anull his papedome.

THE V. PRO.

*In the trew and Cathol k Kirk thair hes bene and ſal be euer an continuall ſucceſſioun of fairhfull Docteurs & Paſteurs.

That the confutatioun of of this concluſioun the mair eaſily may be concaued, & for eſchewing of tha things, quhilks may reteine the lecteur in ſuſpence, we mynd ſhortely to intrreat of the mater it ſelfe. We planely deny (quhairof we ſall aſſigne guid reaſons) that the Kirk of God is decernit by perſonal ſucceſſioun, a note conuenient to al Kirks, Grecians Aſſyrians, Armenians, and Ethiopians: quhilkis the Pape hes condemnit in mony heads of hereſie. And mair proper, to indaiſme, and turciſme: then to the Kirk of Chriſt, as after wart ſalbe breifly declarit.

A D. This is prouit by S. Paul to the Epheſi. 4. chap that Chriſte gaue to his Kirkis ſum Apoſtlis, ſum prophets, Euangeliſts, Paſteurs and docteurs.

A N. We acknawledge Hammiltoun Chriſts giftis, & beneſeits, be the quhilks cairfully and beneficially he hes indeuit his Kirk. Bot it is far ſocht to collect heirof, an continual ſucceſſioun from Pape, to Pape.

A D. And in S Math. quhair Chriſt ſayis to his Apoſtles I ſalbe with zou to the end of the warld. of the quhilk this thou infers Sua that gif the Apoſtlis did not remaine in thair awin perſons as thay did not. it is neceſſare that thay ramanit in thair ſucceſſeurs vnto the latter day.

A N O profound iudgement! Bot ſeing I will not tak vpon me, to alter thy words, I leaue them by thy ſelfe to be corrected, and thy mynd farther to be explaned, quhilk of it ſelf is vaine, dark and obſcure. For I wald thou ſatiſfiit my petition quhilk is neceſſar. Whither did the Apoſtles remaine in their ſucceſſours bodily or ſpiritually? ſpiritually they micht not: Seing it is the Spreit of God, & not of the Apoſtles, that ſuld remaine: reſts then that bodely and ſubſtantialie, quhilke is fals.

A D. Auguſt, prouis be this argument the Donaſtis to be Schiſmatiques becauſe they ecuild ſhaw na ſucceſſionn of Lufull paſteurs ſen Chriſts dayis. S. Augu. epiſt. 165

A N. Treuth it is that auguſteine eſteames it to be ane grit benifites of God and ſolid praiſe and commendatioun to the Kirk, that from Peters dayes, and the Apoſtles, they war vnto his age, a ſucceſſioun of lanfull paſteurs. but he neuer reputit perſonall ſucceſſioun, to be an maiſt proper, neceſſare, and infallabill note of the kirk, for he him ſelf affirmes the contrair

De vnit Eccl. 16. saying we will not proue our Kirks, ather by succeſſioun of Byſhops, autorities of councels, or be the number of miracles and viſions, but be the preſcriuit words of the euangel. For if it war an neceſſar and maiſt propre not of the kirk, whair lyneall ſucceſſioun war, thair alſo ſuld be the Kirk of God. This reciprocatioun moſt be, for thou eſteamis it to be proprium quarto modo. The Scrybes then and Phariſies perſonallie & lynealie diſcending from Aaron and Moyſes (in quhais chyre ordinarly & ſucceſſiuelie they ſat) quha crucefyit Chriſt ſuld be the trew Kirk. I do not approue this reaſoun but zour forargument ſtanding trew, it is inuincibill. in end, if euer the autoritie of ony kirk micht bene aduancit by perſonall ſucceſſioun, it was Ieruſalem: ſeing it was promiſit, that the Lord for euer ſuld inhabit yat tempil. & thairfor be this word the tẽpil the Temple of the Lord, they opponit thé vnto the Prophets. bot we read in the 7 chap. of Ieremie quhat was anſwerit. Finallie granting (without preiudice to the veritie) lyneal ſucceſſioun to be an trew note to the kirk, we acknawledge it to mak mair for our defence, then for zour pourſuit conſidering that our paſteurs ſucceadis perſonallie to quhatſumeuer hes borne office in Chriſts Kirk: and in doctreine, vnto Chriſt & his Apoſtels, and vnto all vthairs, that after thame treulie hes profeſſed the ſame word.

THE VI. PRO.

Amange all the paſteurs of the Kirk the prencipall hes bene the Biſchops, ſence Chriſtes dayes.

6.

Thir propoſitioun dois vtter thy ſhameles ignorance, vnderſtanding not quhat the names of BYSCHOPS & ELDARS meanes. quhilk ſumtymes baith by the Scripteur of God, & ancient Wrytars, war ſa confundit, as the ane was indifferentlie takin for the vther. as leirnitlie prouis Hierome vpoun the firſt to Titus. Efterwart the names war ſo denydit, that be the word BYSCHOP they onlie vnderſtuid tha quha laubort in preaching the word. And by the ELDARS tha, quh had

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the Censure of maners. In this last sence if the word be takin It is trew, that the BYSCHOPS ar cheif amangs all Pasturs and that the Elders ar subiect vnto them. and sua vnderstands Ignatius ad Philad. and Augusteine wryting of Aerius. but I pray thee good master Hammiltoun, quhair red thou that by the scripteur of God they suld be inequalitie amangs trew Byshops, that is, the faithful preachers of Gods word? read ouer, consider the mater a litill better, and yaire efter giue me an degest answer.

¶ THE .VII. PROPOSITIOVN.

Amongs all Byshops the Byshop of Rome hes had euer fra the Apostles dayis, Supremitie autoritie and iurisdictioun.

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This propositioun verry of be godlie men hes bene discussit and now laithe by that singular learnit man Maister THOMAS SMETOVN learnitlie refuted: that to trauell in this treatise in the desoluing of the same, wald appeare almaist superflous, if his malicious mynde war satisfyit and calumnies repressit. Quhilk althocht it be hard to do, seing by reasoun it can not be contentit: Zit sa far as in writ, by sum obiections it is declarit, with gritter modestie I wil answer, then he with iniurious words hes obiectit. Bot of a thing I wald admoinsche the Reder or I proceadit farther, seing the probations of this propositioun ar sa confusslie patchit togethet, that scarcelie distinctlie they can be confuted. for tha places quhilk sould bene befoir, this apostat hes placit behind: and tha quhilk sould haue bene placit behind, ar placit out of all ordour befoir: and making that for the secound member of his probatioun, quhilk is the next conclusioun following. Zit I sal indeuour my self derectlie to answer to all, and first vnto that place of the Euangel misconstrued be him, and wrangfullie thrawin for the supremacy of Peter. For Peter in that place confessed Christ to be the sonne of the leuing God, vnto whome Christ promised that he was Peter. and vpon that rock quhilk he confessit he wald buyld his Kirk. that is, that confessioun quhilk Peter Mat. 16

maid, or Christ be Peter confessed. was the onlie foundatioun and sure rock quhair vpon the kirk suld be buyldit. as S Paull witnesseth saying, na man can lay an vther fundatioun then 1.Cor. 3. that quhilk is alreddy laid, IESVS CHRIST. Vnto this expositioun the Ancient fathers nocht onlie accords, bot also they approue it vniformaly, Chrisost. Ambrois Hierom, and Chrisst. 55. super Hiero in Mat, S Augu. tractat 124, sup. Ioha. August. quha affirmis that Peter was callit from Petra the rok and nocht Petra from Peter; as Christ is not namit fra an christiane, bot an christiane from Christ, vnder the name of the Rock, Christ is signified: and vnder Peter, all christiane pepil. and mair planely this reuerend father wryts, that Christ wald say be tha words. I will build zou Peter vpon me, and not me vpon zou. For if the kirk war buildit vpon Peter, it wald haue a waik fundatioun, and the ports of hel suld preuail against it. in respect the voyce of a woman maid him to abiure & deny Christ.

A D. Secoundly Christ promised at that tyme quhilk befoir was performit, bot the Kirk at that tyme, was biggit vpon Christ him selfe. Heirfoir he meaneth, not the buylding of the Kirk vpon him self bot vpon Peter and his successeurs.

A N. I regret mair thy ignorance, nor thy fooliſhe vanitie. for a thing that is performit, neids not againe after the perfor ming, to be promised. Bot when it is promisit, it is requiseit to be performit. Christ then Hammiltoun, performit rather that thing quhilk befor he had promisit, then promisit that quhilk before was performit.

A D. Thirdlie Christe promeit was that he sould confirme the rest of his breatheren quhen euer thay suld fall in ony doubt.

A N. Treuth it is, Christ commandit Peter to confirme his bretheren, and sa suld al trew pasteurs. Bot quhat of this? Nathing.

A D. Last of all it is notoriously knawin to all quha reids the Euangelists, that Peter was called [illegible] first of the Apostles.

Mat. 10. A N. Asinus portat misteria. & it is a grit pitie Hammiltoun thou want a pulpet, hauing sa weil preachit ouer the Pot. I think this reason was maid in the MARMET zour head being weill a gait in the west. In the rehearsal of the Aposties namis beginning is maid from Peter. Ergo sayis our 20. zeirs dialecticmer

tleiner. Peter is the head of the Apoſtles, I anſwer that the conſequẽce is not good, quhairvpon ſic vſurped tyrannie ſuld be eſtabliſhit. for the ſpreit of God is not ſcrupulus in placing of words before, or eſter. ſeing the names of the Apoſtles ar rehearſit in Mark, & Luk, bot the ſaming ordour is not obſeruit. And in the 2 chap. to the Galla. Iames is preponit before Peter, the ſoane alſo before the Father, Gal. 1. rather then it is to be eſtemit that as the Apoſtles war choſin & callit. Sua in the 10. chap. they war rehearſit.

A D. The vther part is that the Byſhop of Rome hes ſuccedit with lyke autoritie & Iuriſdictioun abone all Byſhops becaus the ordeir that Chriſt inſtitut ſould remaine for euer.

A N, An perplex methode and confuſed ordour in diſputatioun, for this is nathing different from the nixt propoſition to the qnhilk mair conuenientlie I ſall anſwer then I wald in this place.

The VIII. Pro.

Euſe. lib. 5. cap. 4.

The Pape of Rome in the primitiue Kirk hes euer ſenſyne exercyſit his iuriſdictiõ abonet all vther Byſhops.

A D. Vve proue this by Victor quha being neare the Apoſtils dayis excommunicat the hail Kirks of Aſia becauſe they wald not agrie with the Kirk of Rome concerning the obſeruatioun of Paſche day.

A N. Thou art far ouerſchot in geuing ouermekill credit to the reporte of vthers, or to muche libertie to thy awin iudgement. for nathing is writtin of Pape Victor in Euſebius 4. 5. 6. or 7. chap. of his 5. buik, alwayes I with mair trauell and diligence, hes ſearchit Euſebius volums and hes red in his 22. and 23. chap. of ſum litill controuerſie amangs the Kirks of Rome and Aſia; bot ſo indifferent, that he teſtifies that by the diſcrepant and various obſeruation of the maner of faſting, the concord of of the efficacie in profeſſing the Euangell, & the vnitie of faith, was verie mekil commendit. Bot Victor (ſayis our apoſtat) excommunicat the haill Kirk of Aſia? treuth. bot by quhat autoritie? for rather it was by proude ambicioun, then by lauſull reaſoun. For Policrates referrit the cuſtome of the Apoſtles and Martyrs to quhome he ſuccedeth anents the ob

ſeruatioun of Paſch day. And wald in na wayis ſubmit him ſelf to the Byſhop of Rome; quhairfoir Victor mouit be an ambitious ſpreit excommunicat him. Bot Euſebius Adionis verum iſta ceteris omnibus parum placebant Epiſcopis. in ſa far that IRENEVS heuely inuehit againſt him.

Cyp lib. 4 epiſt. 13

AD And be S. Cyp quha writs to Stephanus Pape of Rome to depoſe Martianus becauſe he was an Nouatian.

AN. Zeſchaw weil baith by the citatioun and euilgatherit ſentẽce that thou neuer ſaw S. Cip. work, for he in the 13. epiſt. of his 3 buik wrytes to Steph. that he derect letters to the prouince and people of Arles, deſyring them to depoſe Martianus and place another in his roume. Quhairin he plainlie declairis that it perteins na mair to Stephanus nor to any vther Byſhop ſaying, Si quis ex Collegio noſtro hereſin facere, et gregem Chriſti lacerare et vaſtare tentauerit: ſubueniẽt ceteri, & quaſi paſtores vtiles, oues dominicas in gregẽ colligant. whairby we may plainlie vnderſtand ý quhẽ an Miniſter of God dois fail, al the reſt hes power to depoſe him, & to prouyde for that flock. This far faithfully of Cyprians letter, quhairin if thair be anie iuriſdiction, rather it is Cyprian that vſurps the ſaming, cõmanding and inioyning to Stephanus to wryte, then Stepha. quha did obey. Moreouer it was not Cyprian nor Stephanus quha did depoſe Martianus: bot the vther Byſchops in the prouence, at thair requeiſt. Bot all is good aneugh that maye ſerue for zour Papis power.

AD. And alſo by the Fathers of the counsel of Carthage and Miletian.

AN. In this confuſd proſitioun thou hes neuer zit broght a richt autoritie for the confirmation yairof. & in this thou lyes impudentlie. for the councell of Carthage reſiſted oppinlie to the Paps leigats, quha affirmit that ſupreme iuriſdictioun was grantit to the Pape of Rome by the Synod of Nice. And producit the acts thairof, quhilks war ſeinzeit. the coucell reſiſted thairto, thinking that the Pape of Rome ſuld not haue credence in his awin cauſe, quhairof they ſent to Conſtantinopil and to vther Touns of Græcia, that they micht acquere mair veritabil examples of ſic priuilegis. In the quhilkes na vther thing

teh Cal. 4 buik 7 ch. 5 fol.

was

was fond, bot that quhilk did abrogat the hail autority of the Romaine byshop. quhairby he was deprehendit to haue lyit impudentlie, in suppoſing the councel of Sardice, for the councel of Nice. Moreouer by that ſaming councell thay war excommunicat that appellit to the pape of Rome. For in the ſixt canon of that ſamin councel is expretlie commandit: that the Bxſhop of Alexandria ſal haue the reul ouer certen kirks and the Byſhop of Rome ouer certen, & the Byſhop of Antiochia lykwayis ouer certen. And that it be not lauſull for any one of them to inuaide anothers iuriſdictioun: and if any an be not contētit with his awin, craue dominion ouer vthers he aucht of richt to be callit a brekkar of the cuſtomes, & alſo of the haly canons. GREGORIE wil haue him repute to be the verry Antichriſt, quha ſtyles him ſelf ſupreme paſteur of paſteurs, & vniuerſal Byſhop. ſaying. I ſpeak it with baldnes, whoſoeuer caleth him ſelf the vniuerſal Byſhop, or deſiris ſo to be called, he is in his pryde the forerunner of Antichriſt: becauſe in his pryde he ſetleth him ſelf aboue vthers. And in ane vther epiſtle thus wayis wryting to Eulogius. Behold euin the tytle of zour letter. ze haue writin the proud poeſy, naming me the vniuarſall Pape, notwithſtanding I haue forbiddin it. I beſeik zour halynes to do ſo na mair, for what ſoeuer is geuin to anie abone reaſoun, the ſame is takin from zour ſelfes.

Greg. in his 4 bu & 30. ep.

Greg. in his 7 bu & 30 ep.

THE IX. PRO.

No man ought to be eſtemit, or haldin an trew Miniſter or paſteur in Chriſts Kirk except he raſaue the Sacrament of ordour be impoſitioun of hands.

I confes indeid that thay ar not to be eſtemit lauſull Miniſters in an weill reformit kirk, quha ar not ordinarly callit. ordinare vocatioun conſiſteth firſt in the inuart working of the halie ſpreit in the hart of him, quha is to raceaue that burdene, quhairby he may be aſſurit of an vpricht zealous meaning, and that alſo God hath indewit him with ſum gifts for the diſcharge of the effice quhairinto he is appoyntit. Secoundlie beſydes the motioun of Gods Spreit, the Kirk of God ought to take tryall baith of his maneris and qualyties.

ſufficient to diſtharge a good conſcience, to the edificatioun of the flock. quhilks being found, we deny not, bot the impoſitioun of hands with ſolemne prayers was ane ceremonie vſit in ordaning of paſteurs, baith ſince Chriſts dayis, and long off befoir, and zit be vs is maiſt diligently obſeruit. Sua that na pairt of this propoſion being weil vnderſtand, maks any thing againſt vs, except only the name of Sacrament quhilk improperly is heir vſit, without warrand of Godis worde or anie guid reaſoun.

AD. Of this we euidently may infer that Caiuin and Beza, with Tailzeours & Skinners and vther mechanics quha hes intrudit them ſelfs in the office of Miniſtrie neuer raſauid ſic ordours ar not to behaldin laufull Paſteurs bot as theauis and reuars quha hes entrit in amangs Chriſts flock not by the dur bot by the window.

AN. Sententias loquitur carnifex And a fearfull ſentence without all reaſoun pronuncit. And althoght condemnit appoſtat they fere not the force of it, zit they man appele to ane mair indifferent Iudge. Quhairfoir ſuld they be reput as theauis and halden as reuars? Is it becauſe thair heads are not ſhauin? Is it becauſe they are not ordanit be the vſurpit papiſticall power. If ſa be, nather ware the Apoſtles Euangeliſtis &c. to be reputit lauful becaus they war not ordaned by the hie Preaſts quha had the ordinar eccleſiaſtical power. zea by the like reaſons and ſaming arguments, they did exagitat the miniſterie of S. Iohn the Baptiſt togither with Chriſts doctrine, ſaying who gaue the this autority. Bot as to Caluin & Beza & vther godly learnit men, quhome ze comprehend vnder the name of Tailzours and Skinners, thay had a laufull & ordinar calling in the flocke vnto the quhilk thay preachit. As at mair lenth may be declarit, and is writtin be many vthers.

THE X, PROPO.

The interceſſioun and inuocatioun of the Saincts and Angels derogats nathing nor is not contrarious to Chriſts mediatioun.

I pas the contradictioun in the propoſitioun, with the friuol diſtinctioun of mediatioun broght in by zow for profe of the ſaming, to cut of many words quhilk I maiſt neadis haue vſit,

gif

gif I wald accurratlie examine all the points thairof. for I am certen thou canſt not tell quhat thou meanes by the diſtinctioun of mediatioun, thy purpoſe being mair to conuince the trueth, and obſcure the veritie: then anie wayes to eſtabliſche the ſaming. For Chriſte is our Mediatour in baith the natures, that is, as he is God and man in one perſoun. and not acording to his humane nature only, as S. Ihon 14. 16. witneſſeth. I am the waye, the treuth, and the lyfe. No man cummeth to the Father bot by me. And quhatſoener ze aſke the Father in my name, he will giue it zou.

AD, we reid in the 1. of Zach. that the Angel prayit vnto the Lord deſyring him to haue pitis on Ieruſalem & the Touns of Iudah and lykewiſe in the 12. chap. of Tobias.

AN. Vnto the former obiectioun I anſwer, that ſclendrouſlie thou hes red that place, for vnder the name of Iuda & Ieruſalem is vnderſtand the Kirk of Chriſt, for the quhilk chriſt the Angel of Angels makis interceſſioun. Vnto the Secound I ſay, that the buik of Tobias is not ſufficient to proue any head of doctreine. Thridlie althoght the Angell pray for vs, zit it followis not be na guid Logik: that we ſould pray vn to the Angell.

AD. And be S. Ioh. 6. Reuela. ſaying the reik of the incenſe of the oraiſons of the Sanctis aſcendit out of the hands of the Angel keſoir the Lord.

AN. Howe ſo euer thou wreaſt this place, it hes the lyke Ergo with the former.

AD Quhau the pepil of Iſrael war plagued for thair rebellioun God wald not raſaue thair prayars bot ſaid let Moyſes pray for thie pepill and I will heare him.

AN. Treuth it is that moyſes was thair principall paſteur and Propheit, familiar with God, be quhais voyce God ſpake vnto his people. Bot it followis not that Moyſes ſuld bene inuocat or worſhipped, and to be haldin as thair refuge, or that he was interceſſour, bot only Miniſter.

AD. Iykewayis God luikit to the pruitencie of Iob quhan he prayit for his freind. and in an vther place it is ſaid. call if thair be anie that will anſwer the, and turne to ſum of the Sanctis. Iob 42. Iob. 5.

AN. Na queſtioun is bot an faithfull man may pray for ano ther, bot not be called his interceſſour.

ADVERSAR. Alſo men in earth praying thean for the vther, as the Corinths did for S. Paul, derogats nathing to Chriſts mediationn, as lykwayis teſtifies Iakobs benedicioun. Gene. 48.

A N. I answer vnto the former place with S. August. that Christien men in thair prayers do ptay ane for another, and so we ar commandit: bot he for whome no man dois pray, bot he for all men, is onlie our Mediatour. To the secound lyke-way is I answer, that the children of Ioseph sould not pray to Abraham Isaak and Iakob, for the blissing in this maner is pronuncit. God before quhome my fathers Abraham & Isak did walke., God quhilk fed me al my lyfe long vnto this day. And the Angel quhilk hes delyuerit me from all euill, blisse the bairnes and let the names of my forfathers Abram end Isak be namit in them. quhairby Ephraim and Manasseh Iosephs sonnes and Iakobs nepheus sould be accountit in the familie of Iakob, and rekned to be the sonnes of Isreell, and to reteine ether of thame equall portioun with the rest of the sonnes of Iakob, as gif he had begottin thame him selfe. This expositioun agreeth properly with that place quhilk is conteanit in the 4 cha. of Isai, psophecie, quhair the wemen requyrit that the mens names micht bene callit vpon them, that is, according to the Hebrew phrase yat thay micht be called the Wiffes of an man, & namit efter thair Husbãds. So if this phrase in this place imports na misterie, nather suld the former. now seing it war tedious to dilate lang answers vpon friuol reasons, we minde to contract zour arguments in schortar forme. Of the quhilks tua ar brocht furth out of the reuela of S. Iohne the 1. and 6, ch. thairof Vnto the quhilk I answer, that ẏ sancts are said to desire God to reuenge thair blood: euen as the blood of Abell, cryit for vengence frõ the earth. And so dois the murther of PARIS cry for the lyke rewaird, with the death of many vthair Saincts of God.

Aug. lib. 2. cap. 8. contra, per.

Pet. 2. ep 2. chap.

A D. S. Peter said to his flock that he sul not only admonisch thẽ sa lang as he was on lyf to imbrace al godlines and vertew. Bot also wald labour that after his darth thay suld haue the memory of tha things quhilk he could not do being dead bot only by his intercessioun for thame.

A N. Peruersie sophist. for that quhilk he hes promisit tua maner of waies he hes performit. First be his Epistles, quhilk after his death dois remaine, be the quhilk is flock was put in

remembrance,

remembrance and the posteritie after them in memorie, that he followit not dissaitfull fabils, when he openit vnto thame the cumming of our Lord. Secoundlie that he hes tane paine and trauel in prouyding to his flock faithful Ministers in the Kirk after his death, ẏ his memorie & the remembrãce of the things quhilk he teachit vnto thẽ, micht be refreschit in thair harts. For vtherwayis if Peter war leuand or Paul, I dout not bot they wald ryfe thair claithis in geuin them ẏ worshiping & assigning vnto thame that office quhilk is proper vnto our Saluiour, as BARNABAS did with S. PAVL in the Toun of Lystre. Act. 14.

A D. And God hes confirmit the same with miracles as S. August. wrytes of an woman namit Palladid, qu ha prayit vnto S. Stevin, was hailled of the parlesie. S. Au. lib. 22. de ciuit. dei. cap. 8.

A N. Put on thy spectakils. For by miracles onlie without the testimonie of the scripteur, the inuocatioun of Sancts can not be rasauit. nather dois S. Aug. words any wayis confirme the saming. For he wrytis so, Illa de gradu descendit et ad sancti martyris memoriam orare perrexerat. It is not said be S. Augusten, orabat sancti martyris memoriam. Na mair nor he wald say orabat Templum, quhilk war verry improperly spokin. I oppin thy errour then, thou ignorantlie resers the word orare to ad martyris memoriam, quhilk onelye sould be perrexerat.

A D. This also is confirmit be Basil, Hierom, Origines, Chrisostome, Nazianzen with Ciprian. Basil. ho. de 40. Mart. S. Ihero. con. vigi.

A N. To al thir sorgit autorities I answer with Hierom yat quhilk of the scripteur hes na autoritie with the lyke facility it may be reiectit as it is adducit. quhilk Aug. plainly dois cõfirme wryting to Hier. in 48. epist. heare not this, Donatus saith, Rogatus saith, Vincensius saith, Ambrose saith, Au. saith Bot hearken and giue eare vnto this the Lorde saith. For instead of all thais learned fathers, or rather abone thẽ al, cums vnto my minde the scripteur of Godq, uhairin is an exclusue sentence pronuncit, na man cummeth to the Father but by me. To it I appele from all maner of wrytaris that thinkes vther waies. For the docteurs of the Kirk, as men are oft de- Lib. 2. ep. 21. con. crescens

ceaued. Althocht thair autorities thou hes rather brocht for ostentatioun, then substanciallie to proue zour purposse, for na man of sound iudgement will thinke that Basil & Nazianzen wald call vpon the sancts, althoght they playit sumquhat with gritter libertie, then ether became the grauitie of the persons, or sinceritie of Christiane Religioun. Origines buik is falslie supposit in his name, for he dois planelie deny this consequence, the blissit in the Heauins prayis for vs, thairfore thay suld be inuocat. Cyprians buik de secta & magis is adieterous, & Chrisost messe is attributed wrangfully vnto him for amangs the Sancts their mentioned, Chrisosto. is countit him selfe quha expreslie in all his warks reiects the inuocatiō of sancts. As in his 12 homelie vpon the woman of CANAN, tel me O Woman, since thou art a wicked and sinfull woman. How durst thou go into God? I knaw, saith scho, quhat I do. Behold the wisdome of the woman, she praieth not to IAMES she entreateth not IOHN, she goeth not ot PETER, she did not get her self to the companie of the Apostles: she soght for na intecessour: bot for al thais things she toke repentance for hir companioun, quhilk did fulfill the roume & place of an Aduocat, so she did go to the hyche fountaine. Let this autority suffice to confute thy errour, and for an strenthie Bulwarke and Fortresse to subuert the inuocatioun of Sancts.

Oirge. lib. 1 con tr. sen.

NOTE

NOTE

THE XI. PROPO.

It is not against the command of God to mak the Imagis of our Saluiour Christ and of his Apostles.

As the inuocatioun of Sanctes is to be banischit out of the heart. sa Imagis quhais vse tending to deuotioun ar to be abolischit from the eyes of men in the Tempil. for as weil sais Aug. althoght they be sensles, zit for that the verie proportioun of men set a loft and in honorable hicht after they one beginneth to be adored and honored of the multitude breadeth and ingendreth in euerie man that most vyle affectioun of

S Augu. in his ou vpon 113 Psalme.

of errour that althoght thair he find na naturall mouing or ta kone of life, zit he thinketh sum God or Godly thing is with in it, and so being deceaued, partlie by the forme that he seth and partlie by the example & deuotion of the pepill quhome they sie obedient to the saming he thinketh that the Images being so lyke lywiug bodeis, can not be without sum lyuinge thing vnderneth them. NOTE

A D This conclusion is prouin becauſe na place of the ſcripture can be producit whe it is forbiddin.

First I anſwer be the contrarie ſeing it is na way commandit by the ſcripteur of God: it can not be na wayis laufully vſit.

A D. And gif it had bene forbiddin in the 20. chap of Exodus without al diſtinction as the Miniſters falſlie allegis he had bene contrarious vnto him ſelf becauſe in the 25. chap. he commands to mak the Image of the Cherubims.

A N. I anſwer vnto this quhilk is mair an calumnie then obiectioun. That they condemne not all Images without diſtinctioun. for they knaw that Chriſte him ſelfe did not condemne Cæſars Image in the money. For painting & grauing ar things indifferent nather guid nor euil, in ſa far, that quhen thair vſe teuds not to deuoatoun bot to decoratioun and ornament. Bot euin ſua, that God can not be repreſentit be na Image. As to the Cherubims they war ſet vp to couer the Arke or the Mercie ſeate, to the end that the pepill micht vnderſtand that the nature & Maieſtie of God quhome they worſhipped was altogether hid and couered from them, and na wayis culd be ſene, nor be any viſible thing repreſented. Num 21. As for the braſin Sepent it was ſet vp for the preſent neceſſitie, as a ſacrament only for a tyme to indure, as by the fact of Ezechias was manifeſt. 4. reg 18. Bot thir examples can na wayis ſerue for your Images, vnles thou find me a ſure warrand out of Gods worde, commanding them, as we ſie of the Cherubims and Serpent.

V D It is prouin alſo by Chriſtis awin exampill quha as teſtifies Euſebius in his 7. buik of his eccleſiaſt. hiſtory ſent his awin Image vnto the King Abgarus.

A N. Read quha will Euſebius 7. buik, they ſall deprehend thee to haue falſlie lyit.

A D Alſo in the premitiue Kirk ane Hemorrhiſſe quha was haalit by Chriſt did erect an

Image to him quhisk na Christian did repruif as contrair the command of God.

A N It appeareth weill how zour cause stendeth, quhen it is confirmit by sic futill probations. That Image was onlye historicall maid for an declaratioun and monument of the hailing of the woman by Christ. And that it sould not be thoght that Iesus Christe or his Apostiles did commande the same Eusebius subiounds. It is na meruell that the heathens receauing sic benefites of our Saluiour did these things, for, we haue sene the Image of Peter, of Paul, & of Christ drawin in coleurs & preserued. And it may weill be thoght that men in olde tymes being not zit remoued from thair superstitioun vsit after this sort to worship thame by an eathnisch custome as thair sauiours, &c.

S. Au. lib. 1. de con. nuan.

A D. S August. declaris it was the custome in his dayis to haue the Images of Peter and Paul with Christ.

A N Contrarie waies it is plaine that he alluterly reiects them as it is euident in his 49. epist. & in his Catolog heresi, 7 amangs the rest of the carpocratians errours, he notis a certen woman namit Marcellina quha being of that saming sect, worshipped the Image of Iesus and Paul, Homeir and Pythagoras In the place be zow cytit, he approuis na Imagis speciallye maid for Religiouns saik, Bot declares be quhat occasion the enemies of Christ feinzeit certen buiks in his name, written to Peter and Paul of magik and witchcraft, because sayeth he they saw in sindrie places peter & paul paintit vpon the walis with Christ. nather dois heir August. approue sic paintrie, nather deny we for beautie and knaweledge picteurs maye be maid.

A D. And the vniuersall traditioun of all agis keipit in the Kirk to haue the signe of the crosse as Tertulian witnesseth de corona militis.

A N Bot sic an signe was not as now is vsit, in his tyme the Christians held vp thair hands in the air, and by thair fingars transuersly puttin, formit a figure of the crosse, quhairby they declared thair professioun that they beleuit in our Saluiour crucefyit. and zit thair is a grit difference of the signe of the Crosse that incontinent euanishis away, and a material Image substancially existin. The signe is ancient, bot the figure laite.

By

By the quhilk Christe is abominablie fixit to ane galow tre, quhilk ze honour with reuerence, and worschipps with prostratioun of zour bodies, as it is euident by the words of zour Masse buik. O crux aue spes vnica, Blissed be thou O cros our only esperance. Auge piis iustitiam reisq; dona veniam. Increesse iustice to the godly, & schaw mercy to the culpabil. Heirby zour impietie mair nor beastly is discouered: for Hab. in his 2. cha. pronuncis this sentence, maledictioun aboue him that sayis to tree, stok, or stane, awalke and teache me, and ze esteme them as books of the Laics & commoun pepill, be the quhilks they are callit to remembrance to serue Christ. Bot an vnhappie memorie is that quhilk stands in nead of a sightfull conceat, and miserabill is that man quhilk na vtherwayis can haue the presence of Christ with him vnles he haue his Image paintit on the wall, or expressit in sum vther mater, for sic a memorie that is nourisched by Images procedeth not of harty loue: bot of necessitie of eye sight. Note

A D. Of this we se the fraudfull interpritatiouns of the command of God be the ministers, and how they follow the futsteps of Iulianus apostata in distroying the images of Christ, as the Turks causes the renegat Christians to spit vpon the crucifix quhilk the trew Christians hes for an ensigne and baner.

AN. Quhen sall we haue an end of thy calumnies? I think neuer, bot I leaue them vnto thy self; and the vnto thy awin wickednes. Quhat Iulianus the apostat hes done against the Christians, qnhat the Turks lykewayis we knawe, all that to haue procedit of plaine malice against Christ. Bot that quhilk our Ministeres hes done in destroying the Imagis placit for Gods in zour kirks, that I say hes follow it from a good zeall to praise God, for the quhilk they haue sufficient assurance by the command of God and example lykewayis of the ancient fathers. For EPIPHANIVS wrytis to Iohn Patriark of Ierusalem in the 2. tome of Hierome. In that I hard certaine did grudg aganist me, for that when we went together to the holy place, quhilk is caled Bethel, to mak a gathering thair & me according to the maner of the Kirk; and come to a village caled ANABLATHA, & as I passed I sawe a candil burning, &

asked quhat place it was, and quhen I learned it was an Kirk and had entred into it to mak my prayers, I founde thair ane vaile hinging at the entrie of the Kirk paynted hauing the Image as it war of Christ or of sum Sanct, for quhose picteur it was in deid I do not remember, thairfoir quhan I sawe the Image to hing in the Kirk of Christ, contrarie to the cõmandiment of the scripteurs, I rent it in sondre, and gaue counsell to the kepars of the Kirk to burie sum poore bodie in it. I beseik zow charge the preists of that place, that they cõmand that sic painted claiths as be contrary vnto our Religioun, be no more hanged vp into the Kirk of Christ, It behouis zour reuerence to haue cair heirof, this is superstitioun vnmeit for the Kirk of Christ, and dangerous for the pepole, and thairfore oght to be remoued.

NOTE

THE XII. PRO.

*It is consonant to Gods word to pray for the dead.

12

If that be consonant vnto Gõds word or conuenient vnto the Scripteur, quhilk ather from ignorance of the benefites of Christ hes followit, or fra vnbeleef or incredulitie hes procedit: or fra an humane affectioun hes cumit halelie distreu lit hauing but the name of charitie, the prayers for the deade ar then to be halden agreable to Gods word. Bot seing in the blood of Christ our sinnes ar waschin away. Be it far from vs, that so ignorant of this benefeit we suld be or sa increduteurs in esteming that the prayers of men may mair awaill then the mereits of Christ, or that we suld think God to be so inhumane that he wald haue payment eftet the obligarioun is rent I mene, that he hes forgeuin vs in Christ our debt & not the punischemen thairof, quhilk rather the Papeists teaches suld be remouit be prayers of men, ringing of Bellis, offring of siluer, and to be extenuat through passing vnto pilgramagis.

A D. This is prouin by the 2. buik of the Macab. the 12. chap, quhairin it is said yat it is an haly and hailsome prayer to pray for the deid that they may be doyuerit from thair sinnes,

AN

AN. Bot quhat autoritie suld be geuin to that buik, it is euident by the hinmest verse of the saming, qnhairin the autor crauis pardoun quhair he failleth, nather is the haly spreit to be ascryuit vnto it, quhilk the authour ascryuis vnto his awin diligence, for in it thair are many contrarieties. First as concerning the death of Antiochus. Seing in the 1. buik, & 6. cha It is writtin that he dyit of a fewer. In the 2. & 1. ch. it is said that he was slaine in spuilzeing the Kirk of Nanea. & in the 9 chap. of that same buik, it is writtin he was strukkin miraculouslie be the hand of God in the montains. Bot in the 1. buk it is said he dyit in Babylon. the zeir of his death in the 1. buk & 6. chap. after the grecian calculatioun is. 149. In the 2. & 1. chap. 148. Lykewayis Lysias gonernour of Eupators armie maid peace with Iudas Machabeus, vnto quhome Antiochus Eupator (sone to antiochus the tyran abone specisiit.) wrytes concerning that mater. the zeirs of the dait of the letters are 148, ather then most Eupator be haldin King before his fathers death, quhilk is maist fals, as in the 9. chap. it may apear or els Antiochus dyit not the 149, zeir of the Grecians, quhilk is contrair vnto the 6. chap. of the 1. buik.

NOTE

Aug. lib. 18. ca. 36 de ciuit. dei.

AD. Albeit perchance the books of the Mach. war not rasauit in the Synagog of the Iewes a scanons zit S, Aug witnesseth that the Kirk of God rasauit them as canonis.

AN, I deny not Hammiltoun that in them ar not thingis conteined profitabill for edificatioun, Bot I affyrme that they war not writtin, that our faith suld be established vpon them or that thay may serue for confirmatioun of doctreine, or to haue flowit from the haly spreit. For the Spreit of God neuer vsis in the scripteur to be suppliant vnto men, and for his imperfectioun to beg pardoun at thair hand., for nathing ought to be impute to the Halie Gaist, quhilk becommeth uot the grit Maiestie of God. And althoght that S. Augu. approueth them zit he dois not also laitlie, bot rather with twa prouisiõs admits them. First if that thay be soberlie red, nixt warlie hard. Bot sa conditionarlie he pronunces, not of the rest of the canonicall scripteurs. Zea GREGORIE him selfe in the

19. booke, vpon the 17, chap. of Iob, testifies that thay ware not canonicall.

A D. S Paul also affirmes this, that quhair he sayis they that buyds vpon Christ treyie hay or stubbill salbe sauit. bot as by the fyre quhilk place can not be vnderstande of the fyre of hell because fra it thair is na redemptioun.

A N. A far soght, obscure, and confusd probatioun. and nathing pertinent to the purpose. For rather he confirmes purgatorie, that is ignotum per ignotius: then directlie prouis the prayers for the dead. Neuertheles I sall indeuour my selfe to answer vnto that quhilk inderectlie is obiectit. Be the fyre is vnderstand the tryall of the halie Gaist, be the Stubil & Hay courious and vnprofitabill doctreine, quhilk be the fyre, that is, be the halie Spreit salbe tryit, be the quhilks mens inuentions and traditions with vnprofitabill doctreine not groundit vpon the word of God salbe consumed. Bot seing vpon this place he falslie builds Purgatorie, I am gled that it is bigged vpon hay and stubbil, that in our age now the fyre of God being kindlit, it is all burnt away,

A D. And Tertulian counts the prayers for the deap amangs the traditions obseruit in the Kirk in his age.

A N. If this autoritie of Tertulian be thee alledged be trew thou dois maliciouslie, falslie, and wickedlie, wraist the Scripteur of God in confirmation of that quhilk is not writtin, bot as an vncerten traditioun rasauit. Vnto S. Aug. thou dois ane grit iniurie, that wald hane him establish thy errour, althoght he prayit for his Mother MONICA. quhairin he erred by ane luising affectioun and humane compassioun towards hir. for he him self in his euch. ad laurent. 67. chap. in an worde he slokkins purgatorie and condems the prayers for the deade. saying, Qui hoc credunt sunt et catholici qui humana quadã beneuolentia mihi falli videntur. tha quha beleuis Purgatory for to be, ar not only Herityks bou also catholyks, quha be an humaine beneuolence appeirs vnto me, to be deceauit. and after he subioynes, post enim hanc vitam, nullus est penitentius locus. Efter our Sauls be desoluit from our bodyes, thair is na place of repentance. This also is confirmit by Ierom saying we knawe that in this world we can not be helpit an of another

Hieron. in his, 11. bu. & 2. cha.

nother ather with prayars or with counſall: bot efter we be once befoir the iudgemet ſait of Chriſt, nather IOB DANIEL nor NOACH, be abil to pray for any bodie, but euerie man ſall beir his awin burden. I might vſe many vther autorities for the confirmatioun of this mater, but thir I thinke are ſufficient.

THE XIII. PROPOSITIOVN.

In the Sacrament of the Altar vnder the forme of bread and wine the bodie and blood of Chriſt is reallie and ſubſtancially conteaned.

AD. This coucluſioun is confirmit be thrie Euangeliſts, quha teſtifies that Chriſt in his latter ſupper ſaid tak eat this is my bodie quhilk ſall be geuin for zow. the qnhilk words are ſo cleir and euident that no man can doubt vnles he wald giue mair credence vnto his awin ſenſe and iudgement nor to Chriſts infallabill words.

AN. I anſwer with S. Hierome that the Euangell ſtandeth not in the words of the ſcripteur but in the meaning, for gif in ſic wechtie maters, we wald pretex the ſimplicitie of words Chriſt then ſuld be ane Lambe, an Porte, an Way, the trewe Wine, and an huſband man, quhilk forme of ſpeaking onlye is figuratyue. Ier. vpon 1. Galla.

AD. Iuſtinus the martyre to Antonimis ſairh that euin as we beleiue Chriſt had fleſch and blood ſo we oght uo beleue that breacnd wine quhilk he conſecrat was chan ged in his fleſh a end blood.

AN. I anſwer that thir words are miſticallie and ſacramentallie to be vnderſtand, for in that ſecound apologie, he proueth againſt ŷ heretiks be ŷ ſacramẽt of the eucharist Chriſt for to haue had verry body and verry fleſhe, and not phantaſtik as they did think. in this maner. if Chriſt had neuer treve fleſh this ſacraments ſuld be falſe, ſeing they neuer culd repreſent nor ſignifie that thing quhilk was neuer extant. Bot I wald not thou aſſumed him for ane patroun of zour tranſubſtantiatioun, quhen he teachis in that ſaming apologie the bread and wine efter conſecratioun to be changed in our bodie and nuriſch the ſaming. quhilk plainelie Ireneus aprouis ſaying by the bread and Cup quhilk ar the ſacraments of the bodie and blood of Chriſt, ex quibus augetur et conſiſtit car nis noſtræ ſubſtantia. of the quhilk the ſubſtance of our fleſh

and of his precious blood neuer institute be him nor obseruit in his kirk, les nor thou wald willingly close the eyes of thy cōscience against the treuth. Bot I knaw thy stubbernes, that althogh good reasons may mak the acknawledge the veritie, zit thou rather will consent with zour superstitious mesmongars, nor say treuth with the veritie now.

Gen. 14.

AD This conclusioun is prouin because Christ hes callit himself a Priest for euer efter the ordour of Melchisadek: we reid in the book of Genesies that Melchisadek offred bread and wine thairfor Christ being presigurat be Melchisadek of necessitie man hau ane lyke maner of sacrifice to wittrubludie.

AN Thi: confusd reasoun is saxtymes repeted be zow, bot sa oft to answer, it wald be countit superfluous, thairfoir I wil contract the sume of all in an forme that I may derectlie answer thair vnto. The figure of Melchisadek behouit in veriritie to be accomplished in Christs preisthood. Bot Melchisadek offred to God the Father bread and Wyne. Thairfoir it behouit Christ not onlie to offer that, bot that the veritie of the figure might be performit in his body and blood also. I admit the propositioun, and denyis the assumptioun. because that in the Epistle to the Ebrewes many conferences and dyuers collations ar maid of Melchisadeks preisthod & of christ quhairin na mention is maid of bread and Wine. To be short ẏ figure of Melchisadeks preisthood dois consist in tha things quhilks ar not comon with Arons preisthood; bot the offring of bread and wine, was dayly in the sacrifice of Aaron, thairfoir Christs preisthood rather suld be after the ordour of Arō nor Melchisadeks, if the offring of bread and Wine ware the principall things in Christs preisthood. Bot all this controuersy floweth from the ignorance of the Ebrew word. for in the 14 of Gene it is writin, that after Abraham returnit from the battel with his souldiers being werie, Melchisadek quha was King causit bread & wine be broght furth quhairby Abraham and his armie micht bene refreschit. The same King also being hie Priest blissit him. the error of our aduersar consisteth in this word (broght furth) quhilk be sum is exponit obtulit, bot wrang. and be vthers as be Iero. protulit, and be

OBIECTIOVN

ANS.

NOTE

vther

vthers, educi fecit, cauſeth bread & wine to be brocht furh to refreſche the ſtomaks of the wearie ſouldiers, quhilk he did lyberallie being King. and being hie Prieſt deuotelie he gaue him his benedictioun.

AD. Of this wé collect that tha quha labours to abolich the ſacrifice of Chriſts body and blood in the meſſe ar blaſphemous againſt Chriſt and his eternall preiſthood after the ordour of Melchiſadek.

AN, I affirme boldly that that quha imbraces ſic horrible prophanatioun of Gods glorie, dois defile their ſoule with Idolatrie, and ſa far as thay may, not only puts Chriſt to ſhame & approbre, bot alſo dois him crucefie. For inreſpect if the ſacrifice be iterat, Chriſt muſt be crucifyet, quhilk was bot on & ſingulair ſacrifice. For S. Paul writing to the Hebrews 6 ch. witneſſeth, that nane can be offrit except him that dieth.

THE XV. PRO.

It is contrarius & repugnant to the cuſtom of the primittue Kirk to inſtitut & cõmand any publict faſting on Sonday & to mak bankets on Fryday.

AD. This is proun be Tertulian quhan he wrytis of the conſtitutioun of the Kirk, ſayiug we hald it as a ſacriledge to command any faſting on Sonday.

AN. Since by the ſcriptur ȳ art not able to confirme this, we are not conſtran it to obey mens inuentions, for Tertulian in that ſame place ſaith, it is altogether vnlauſull that vpon ȳ Sonday in worſhipping God, to fal vpon our knees the contrair quhairof notwithſtãding his autoritie, is raſauit be al chriſtians, & thairfoir we may als eaſily reiect this ſuperſtitioun in faſting vpon the Fryday, as not kneling vpon the Sonday. & zit he wryts vtherwais in his buik contra PSYC. ſaying we mã hencfurth faſt ẇout cõpulſion, of fre will not be cõmandimẽt of this new diſceplin, acording as euery mã ſal ſe time & place Tert. contra pſych.

AD. Epipha. ſhaws that Aerius was condẽnit as a herityk becaus he eats fleſh on fryday

AN. I think that the probation of this, is, that thy aſſertiõ moſt ſuffice for autoritie, ſhaw me the place, & I will prepare the an anſuer, alwaies tò ſatiſſy ȳ preſent I aſk of the as S. cy. writing to Pomp. againſt the EPISTLE of Ste. frõ whence haue we this tradition? whither cumith it frõ the autority of ȳ LORD or of the EVANGEL, or els fra the cõmandiments & EPISTILLES of the Apoſtles? yairfor if it ather be cõmandit in ȳ EVÃGEL or cõtenit in the acts or epi. of ȳ APOSTILS, let vs keip ȳ ſame traditiõ NOTE

Epist. 19 A D. S, Aug, saith quhosoeuer fastethvpon the Sonday sclanders the hail Kirk.

A N. Bot he after his awin maner modestlie trauellit to reduce all sic abusis to the fundatioun of the scripteur. that he reprouis not sic superstitioun seueirly, he randers the ressoun in his 119. epist. to casulanus in the quhilk he writs concerning thame that absteanit from flesh. Si de hac re meam sente tam quæras, etenim huiusmodi multa propter nonullarum vel sanctarum vel turbulentarũ personarum scandala, liberius improbare non audeo. that is, if on this mater my sentence ze requyre. surely sic many things for the sclander of halie and trubilsum persons, frelie I dar not improue. and efter hend in that samin epistil. Ego in Euangilicis & Apostolicis literis animo reuoluens video preceptum esse ieuinium. quibus autem diebus oportet ieiunare, et quibns non oporteat non inuenio esse definitum. I reuoluing in my mynd do fynd that in the letters of the Euangell and Apostils fasting to be commandit. bot I fynd not determined and appointed by the command of the Lord or of ȳ Apostils, quhat day we muit fast, & quhat day we muit not fast.

A D. Of this conclusioun is manifest that the Ministers instituting thair publict fast vpon Sonday & making thair banquets vpon Fryday, ar not only sclaudrous to the haill kirk bot also follow is the fitsteps of the Manicheans & vther condemned herityks.

A N, Thou hes begunne with blasphemyis as possessed with foolishnes, & endith with iniuries as bereft of wisdome. I appeale thee (blasphemous mouth) to thy awin conscience, if thou hes by reportevnderstuid of anie; or being present, had knauledge, that they maid bankets on any day: bot euer sharpely and vehementlie to haue improuit the same. To the matter. First I ansuer with Pape Strephanus & conforme to his command, quhairof the tennour is this. If syndrie of our predicessours haue done certen thinges, quhilk at that tyme might weil hane bene done without hurt, quhilks afterward are turned vnto errour and to superstitioun: let them be distroyit and abolished by the successeurs. Secoundly according to this reul I confes that the Kirk in hatred of the Manicheãs (quha wald bring in perpetual fasting vpon Sonday as a law,)

Dist. 61. quia sanroma.

NOTE

and

nd in deteſtatioun of vther heretyks, thoght it na'wayis expedient to faſt vpon Sonday fearing that thairby men ſoulde haue fallin in the Manicheans errour, Bot now that cauſe is remouit, and the errour als weill by our fathers as by vs preſently condemned, & altogether the memorie thairof buryit. Nether do we appoint our faſting vpon the Sounday as anye way agreable with them, bot as a maner indifferent of it ſelf, and maiſt conuenient for the eſtait and neceſsitie of our time, ſeing na vther day the people can be ſa commodiouſly gathered to ioyne thair prayers with faſting. Nather do we mak anye law of it. bot quhen ſic extraordinar dangers appeares, as requyris extraordinar humiliatioun. And to concluid the mater in few termes & mair expreſſlie. ſeing that faſting is apointit for prayer. and vpon the Sounday na man will denye bot we may pray: thair is na cauſe then quhy we may not vſe that, and vpon the Sounday, to ſteare vs vp to mair feruent prayer. The Lord of his mercie geue vs his grace, that baith vpon Soundaye and vther dayis, we may ſo faſt & praye, that our fleſche being huimlbit befoir God by vnfeinzeit faith & earneſt prayer, We may obtene mercie at the hand of our God, through IESVS CHRIST our Lord and Saluiour. To quhome be al honour Praiſe and glory warld ſout end AMEN.

NOTA

Imprentit at EDINBVRGH be ROBERT LEKPREVVICK, dwelling at the NETHERBOVV.

TITLE AN ANSWER TO TH
LETTER..

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